

because this is a specific period for definite acts of worship.

It is not permissible for the one observing *I'tikaf* to go out of the mosque except for a need; for instance, he can go out to eat and drink if there is no one to bring food or drink to him. He can also go out to answer the call of nature, perform the ritual bath for sexual defilement, and observe the Friday Prayer if such Prayer is not established in that mosque. The important point is that the one observing *I'tikaf* should not leave the mosque except for a necessity, as defined by the *Shariah* or nature.

Furthermore, if anyone comes to the one observing *I'tikaf* in order to engage him in vain talk, which lacks any benefit, it is important for him to say: "O my brother, I am observing *I'tikaf* it is either you assist me in obedience or you stay away from me." Allah is not shy of the truth. However, there is no harm in brief sitting and short discussion with the person observing *I'tikaf*. This is because the Prophet ﷺ would meet and discuss with his wives while observing *I'tikaf*.

Allah alone grants success.

## 10. The book of hajj

### Chapter 233: the obligation of hajj (pilgrimage) and its excellence

#### Hadeeth 1271 and 1272

وَعَنْ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ» متفقٌ عليه .

*Ibn 'Umar* رَضِيَ اللَّهُ عَنْهُمَا reported: The Messenger of Allah ﷺ said, "(The superstructure of) Islam is based on five (pillars), testifying the



fact that *La ilaha illallah wa anna Muhammad-ar-Rasul-ullah* [there is no true god except Allah, and Muhammad (ﷺ) is the Messenger of Allah], establishing *As-Salat* (the prayers), paying *Zakat* (poor due), the pilgrimage to the House [of Allah (Ka'bah)], and the *Saum* (fasting) during the month of Ramadan." [ *Al-Bukhari and Muslim* ]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «يَا أَيُّهَا النَّاسُ قَدْ فَرَضَ اللَّهُ عَلَيْكُمُ الْحَجَّ فَحُجُّوا» فَقَالَ رَجُلٌ: أَكُلَّ عَامٍ يَأْتِي رَسُولَ اللَّهِ؟ فَسَكَتَ، حَتَّى قَالَهَا ثَلَاثًا. فَقَالَ رَسُولُ اللَّهِ، ﷺ: «لَوْ قُلْتُ نَعَمْ لَوَجِبَتْ، وَلَمَّا اسْتَطَعْتُمْ» ثُمَّ قَالَ: «ذَرُونِي مَا تَرَكْتُكُمْ؛ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ، وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ» رَوَاهُ مُسْلِمٌ .

*Abu Hurairah* رَضِيَ اللَّهُ عَنْهُ reported: The Messenger of Allah ﷺ delivered a *Khutbah* and said, "O people! *Hajj* (pilgrimage to the House of Allah) has been made incumbent upon you, so perform *Hajj*." A man inquired: "O Messenger of Allah, is it prescribed every year?" He ﷺ remained silent till the man repeated it thrice. Then he ﷺ said, "Had I replied in the affirmative, it would have surely become obligatory, and you would not have been able to fulfill it." Afterwards he said, "Do not ask me so long as I do not impose anything upon you, because those who were before you were destroyed on account of their frequent questioning and their disagreement with their Prophets. So when I order you to do something, do it as far as you can; and when I forbid you from doing anything, eschew it." [ *Muslim* ]

The author, may Allah shower blessings on him, said: The chapter on obligation of *Hajj* and its excellence.

Hajj refers to going to Makkah in order to worship Allah, the Exalted, by performing some rites. It is one of the pillars of Islam by unanimous agreement of the Muslims. The proof for its obligation is the saying of Allah, Blessed be He and Exalted:

﴿وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا ۝۱۷﴾

*“And Hajj (pilgrimage to Makkah) to the House (Ka’bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one’s conveyance, provision and residence.” [Al-‘Imran: 97].*

This verse was revealed in the ninth year of the Hijrah, which is called the year of delegations. Hajj became obligatory with this verse.

As for the saying of Allah, the Exalted, in Surah Al-Baqarah:

﴿وَاتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلّٰهِ ۝۱۶﴾

*“And perform properly (i.e. all the ceremonies according to the ways of Prophet ﷺ Muhammad), the Hajj and ‘Umrah (i.e. pilgrimage to Makkah. (Al-Baqarah: 196)*

This contains the obligation of completing it, not the obligation of commencing it. The command to embark on it was revealed in the ninth year of Hijrah in the verse in Surah Al-Imran. However, the command to persist and complete it was revealed in the sixth year of Hijrah as contained in the verses of Surah Al-Baqarah. Allah, the Exalted said,

﴿وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا ۝۱۷﴾

*“And Hajj (pilgrimage to Makkah) to the House (Ka’bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one’s conveyance, provision and residence.” [Al-‘Imran: 97].*

“That mankind owes” refers to the entire humanity although we will not command a disbeliever to perform Hajj except he accepts Islam. As for a Muslim, we will command him to observe Hajj based on this condition that Allah has stated: “Those who can afford the



expenses (for one's conveyance, provision and residence)" that is, whoever is able to reach Makkah. Hajj is not obligatory for the one who is incapacitated by fund. As for the one who is incapacitated by health, if there is no hope of recovery and he has wealth, it becomes obligatory for him to fund someone who will perform Hajj on his behalf. But if there is hope of recovery, say a casual sickness that arose during the days of Hajj, he should wait till Allah heals him, then he should observe the Hajj by himself.

Then the author, may Allah shower blessings on him, mentioned the hadeeth of Ibn Umar that the Prophet ﷺ said: "Islam is built upon five pillars". This has been discussed earlier, so there is no need for repetition. The point of reference in this hadeeth is his statement, "... and pilgrimage to the Sacred House."

Pilgrimage is only obligatory once except if a person vows to perform pilgrimage, in this case he must perform it. Other than that, Hajj is only obligatory once. When the Prophet ﷺ was asked, 'Is it prescribed every year?' he said, "Had I replied in the affirmative, it would have surely become obligatory and you would not have been able to fulfill it." Hence, Hajj is only compulsory once and whatever comes after that is voluntary.

That Allah, the Exalted, made it obligatory once in a lifetime is one of His Favours. This is because travelling to Makkah would have been difficult for most people. This is from the wisdom of Allah. Five prayers are made obligatory every day, but the Friday prayer is obligatory once in a week because it must be observed in only one mosque in a town. Were we to instruct people to assemble in a single mosque five times daily, it would have been burdensome. Hence, the Friday prayer is obligatory only once in a week.

Zakat is only compulsory once in a year, fasting is only compulsory once in a year, and pilgrimage is only compulsory once in a lifetime. This is from the wisdom and mercy of Allah, the Exalted, in order to make these obligations suitable for the conditions of the servants. The Prophet ﷺ said, "Had I replied in the affirmative, it would have surely become obligatory and you would not have been able to fulfill it."



Then he ﷺ said, "Leave me alone so long as I do not impose anything on you" that is, you should not ask about things that I am silent about. Once I am silent about something, you should be silent about it.

This is because the greatest of people in crime is one who makes a non-obligatory matter compulsory by way of his question. However, after the death of the Prophet ﷺ, people are at liberty to ask the scholars about issues of their religion because legislation is complete; there will be no new legalization, prohibition, obligation or waiver. You should ask without saying,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ بُدِّ لَكُمْ تَسْأَلُكُمْ﴾

*"Ask not about things which if made plain to you, may cause you trouble". (Al-Ma'idah: 101)*

Then the Prophet ﷺ explained that what destroyed those who came before us were their excessive questioning and disagreement with their Prophets ﷺ. That is, they kept on asking questions until they were destroyed. Consider the case of those whom Musa instructed to slaughter a cow and strike the slain with a piece of it.

The issue was between two clans or groups. A person was killed and one of the groups claimed that the other (group) killed him but the latter objected. He was dead and no witness could be found. So they came to Musa and he instructed them with the command of Allah that they should slaughter a cow. If they had slaughtered any cow at that time, they would have attained their aim. However, they were asking, 'What is it like?' 'What should be its colour?' They persisted until Allah bore down heavily on them.

In summary, excessive questioning and disagreement with the Prophets are among the causes of destruction. As I said earlier, this applies to the era of Prophethood- the period of legislation. So, there is no harm in asking about whatever you deem necessary now.

Nonetheless, it is forbidden to ask about enigmatic problems and issues that may lead to severity and inflexibility. The Prophet ﷺ said, "Destroyed is the obstinate, destroyed is the obstinate, destroyed is

the obstinate”.

Allah knows best.

## Hadeeth 1273, 1274, 1275, 1276, 1277 and 1278

وَعَنْهُ قَالَ: سُئِلَ النَّبِيُّ ﷺ، أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «إِيمَانٌ بِاللَّهِ وَرَسُولِهِ» قِيلَ: ثُمَّ مَاذَا؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ» قِيلَ: ثُمَّ مَاذَا؟ قَالَ: «حَجٌّ مَبْرُورٌ» متفقٌ عَلَيْهِ .

*Abu Hurairah ؓ reported: The Prophet ﷺ was asked: “Which deed is the best?” He ﷺ replied, “Faith in Allah and His Messenger.” Then he was asked: “What is next?” He replied, “Jihad (holy fighting) in the Cause of Allah.” Then he was asked, “What is after that?” He ﷺ replied, “Hajj Mabrur (an accepted pilgrimage).” [ Al-Bukhari and Muslim ]*

وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «مَنْ حَجَّ، فَلَمْ يَرْفُثْ، وَلَمْ يَفْسُقْ، رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ» متفقٌ عَلَيْهِ .

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, “Whoever performs Hajj (pilgrimage) and does not have sexual relations (with his wife), nor commits sin, nor disputes unjustly (during Hajj ), then he returns from Hajj as pure and free from sins as on the day on which his mother gave birth to him.” [ Al-Bukhari and Muslim ]*

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ» متفقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, “(The performance of) ‘Umrah is an expiation for the sins committed between it and the previous ‘Umrah ; and the reward of Hajj Mabrur (i.e., one accepted) is nothing but Jannah.” [ Al-Bukhari and Muslim ]

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، نَرَى الْجِهَادَ أَفْضَلَ الْعَمَلِ، أَمْ لَا نُجَاهِدُ؟ فَقَالَ: «لَكِنَّ أَفْضَلَ الْجِهَادِ حَجٌّ مَبْرُورٌ» رَوَاهُ الْبُخَارِيُّ .

‘Aishah رضي الله عنها reported: I said: “O Messenger of Allah! We consider Jihad as the best deed, should we not then go for Jihad ?” The Messenger of Allah ﷺ said, “The best Jihad for you women is Hajj Mabrur (i.e., one accepted by Allah).” [ Al-Bukhari ]

وَعَنْهَا أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يَغْتِقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ» رَوَاهُ مُسْلِمٌ .

‘Aishah رضي الله عنها reported: The Messenger of Allah ﷺ said, “There is no day on which Allah sets free more slaves from Hell than He does on the Day of ‘Arafah. ” [ Muslim ]

وَعَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ، ﷺ، قَالَ: «عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً - أَوْ حَجَّةً مَعِيَ» مُتَّفَقٌ عَلَيْهِ .

Ibn ‘Abbas رضي الله عنه reported: The Prophet ﷺ said, “(The performance of) ‘Umrah during Ramadan is equal to Hajj (pilgrimage).” Or said, “Equal to the performance of Hajj with me.” [ Al-Bukhari and Muslim ]



## Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him, mentioned these hadeeths under the chapter on the obligation of Hajj and its excellence.

They point to some issues:

*Hajj Mabrur*, an accepted pilgrimage, is in the second level with regard to best deeds. The Prophet ﷺ was asked, "Which deed is the best". He replied, "Faith in Allah and His Messenger." Then what is next? He said, "Jihad in the cause of Allah". Then he said at the third time, "Hajj Mabrur." An accepted pilgrimage is that which incorporates these issues:

The first issue is that it should be sincerely for the sake of Allah, nothing makes one perform Hajj except one's seeking of the pleasure of Allah and closeness to Him, the Exalted. One should not desire showoff, the praise of people nor their observation that one has performed Hajj; one should only aspire for the pleasure of Allah.

The second issue is that the Hajj should be in accordance with the description of the Prophet ﷺ's Hajj. That is, a person should follow the Prophet ﷺ in it to the best of his ability.

The third issue is that it must be from lawful earnings; hence, it should not be from usury, deceit, gambling and other forms of illicit earnings. Rather, it should be from lawful wealth.

As a result, someone said:

"O you who performed Hajj with wealth whose origin is unlawful  
You did not perform Hajj but the camel performed Hajj."

That is, the camel performed Hajj but you did not perform hajj. Why? This is because your wealth is unlawful.

The fourth issue is to abstain from sexual intercourse, sin and dispute during the course of Hajj. This is based on the saying of Allah, the exalted:

﴿فَمَنْ فُزَّ فِيهِمُ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ﴾ (197)

“So whosoever intends to perform Hajj therein, then he should not have sexual relations (with his wife) nor commit sin, nor dispute unjustly during the Hajj.” [Al-Baqarah: 197].

Therefore, he should abstain from sexual intercourse and its causatives, and abstain from sin regardless of whether it is unlawful speech such as backbiting, slander and lies, or unlawful action such as looking at women and other similar acts. It is necessary to abstain from sexual relations and sins throughout the period.

Unwarranted argument and quarrel with people during Hajj reduce the (reward of the) Hajj a lot. An exception is if the debate intends to establish the truth and wipe out falsehood, it becomes obligatory in this case. A person on Hajj must not leave an innovator who comes to debate him; rather, he should debate with him and make the truth clear because Allah ordered it:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِّ لَهُم بِالَّتِي هِيَ أَحْسَنُ﴾ (125)

“Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better.” (An-Nahl: 125)

However, an unnecessary dispute such as quarrelling on who to proceed when throwing pebbles, performing circumambulation or similar acts, reduces the (reward of the) Hajj. It is compulsory to avoid squabbles.

There is no reward for an acceptable Hajj except Paradise. Whoever performs Hajj without committing sexual relation and sin will return like the day his mother gave birth to him; that is, he will return cleansed of sins. There will no sin on him just like the day his mother gave birth to him.

In the hadeeth of Aishah in which she asked the Prophet ﷺ, “We consider Jihad the best of deeds”. He said, “But the best of deeds is an acceptable Hajj.” This is with regards to women: The Jihad of women



is Hajj. As for men, Jihad in the cause of Allah is better than Hajj except the obligatory Hajj, which is better than Jihad in the cause of Allah. This is because the obligatory Hajj is one of the pillars of Islam.

By and large, there is evidence in these hadeeths that actions are at variance dependent on the one doing it. When the Messenger of Allah ﷺ was asked about the best deeds in the hadeeth of Aboo Hurayrah, he ﷺ replied: "Faith in Allah and His Messenger." Then he was asked: 'What is next?' He replied, "Jihad in the cause of Allah." Then he was asked: 'What is next?' He replied, "Hajj Mabruur". In the hadeeth of Ibn Mas'ud in which he asked the Prophet ﷺ, 'Which deeds are the most beloved to Allah?' He replied, "As-Salat at their fixed time." Then he was asked: 'What is next?' He replied, "Kindness to parents". Then he was asked: 'What is next?' He replied, "Jihad in the cause of Allah." Each person was addressed in accordance with what befits his condition. This is similar to the case of the man who asked the Messenger of Allah to advise him. He replied, "Do not be angry." He said, "Advise me." He said, "Do not be angry." He said, "Advise me." He said, "Do not be angry." He did not enjoin him to fear Allah nor do righteous deeds because the appropriate advice for this man is to avoid anger since he is known for rage.

Therefore, the Prophet ﷺ would address each person with what is apt for his situation. And it should be known that this follows the general evidence in the *Shariah* and explanation of the levels of deeds.

Allah alone grants success.

## Hadeeth 1279, 1280, 1281, 1282, 1283 and 1284

وَعَنْ لَقِيطِ بْنِ عَامِرٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ أَتَى النَّبِيَّ، ﷺ، فَقَالَ: إِنَّ أَبِي شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ الْحَجَّ، وَلَا الْعُمْرَةَ، وَلَا الطَّعْنَ؟ قَالَ: «حُجَّ عَنْ أَبِيكَ وَاعْتَمِرْ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.



Laqit bin 'Amir ؓ reported: I came to the Prophet ﷺ and said: "My father is a very old man and does not have strength to perform Hajj (pilgrimage) or 'Umrah or to undertake the journey." The Prophet ﷺ said, "Perform Hajj and 'Umrah on behalf of your father." [ Abu Dawud and At-Tirmidhi ]

وَعَنِ السَّائِبِ بْنِ يَزِيدَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: حُجَّ بِي مَعَ رَسُولِ اللَّهِ ﷺ، فِي حَجَّةِ الْوَدَاعِ، وَأَنَا ابْنُ سَبْعِ سِنِينَ. رَوَاهُ الْبُخَارِيُّ .

As-Sai'b bin Yazid ؓ reported: I was seven years old when I was taken to perform Hajj (pilgrimage). This was during the time the Messenger of Allah ﷺ performed the Hajjat-ul-Wada' (Farewell Pilgrimage). [ Al-Bukhari ]

وَعَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ، لَقِيَ رَكْبًا بِالرُّوْحَاءِ، فَقَالَ: «مَنِ الْقَوْمُ؟» قَالُوا: الْمُسْلِمُونَ. قَالُوا: مَنْ أَنْتَ؟ قَالَ: «رَسُولُ اللَّهِ» فَرَفَعَتِ امْرَأَةٌ صَبِيًّا فَقَالَتْ: أَلِهَذَا حَجٌّ؟ قَالَ: «نَعَمْ وَلَكَ أَجْرٌ» رَوَاهُ مُسْلِمٌ .

Ibn 'Abbas ؓ reported: The Prophet ﷺ came across a caravan at Ar-Rauha' and asked who the people in the caravan were. They replied that they were Muslims. They asked: "Who are you?" He ﷺ said, "I am the Messenger of Allah." Then a woman lifted up a boy to him and asked: "Would this child be credited with having performed the Hajj (pilgrimage)?" Whereupon he ﷺ said, "Yes, and you will have a reward." [ Muslim ]

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، حَجَّ عَلَى رَحْلٍ، وَكَانَتْ زَامِلَتُهُ. رَوَاهُ الْبُخَارِيُّ .

Anas ؓ reported: The Messenger of Allah ﷺ performed the

*pilgrimage on an unsaddled camel which also carried his provisions (i.e., his Zamilah ). [ Al-Bukhari ]*

وَعَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَتْ عُكَاظُ وَمَجَنَّةُ، وَذُو الْمَجَازِ أَسْوَاقًا فِي الْجَاهِلِيَّةِ، فَتَأْتُمُوا أَنْ يَتَجَرُّوا فِي الْمَوَاسِمِ، فَنَزَلَتْ: لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ [البقرة: ١٨٩] فِي مَوَاسِمِ الْحَجِّ. رَوَاهُ الْبُخَارِيُّ.

*Ibn ‘Abbas ؓ reported: Ukaz, Mijannah and Dhul-Majaz were markets during the pre-Islamic period. The Companions disliked trading there till the following Ayat of the Noble Qur’an were revealed: “There is no sin on you if you seek the Bounty of your Rubb (during pilgrimage by trading)...” (2:198)[ Al-Bukhari ]*

## Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him, recorded these hadeeths under the chapter on the obligation of Hajj and its excellence. The first and second hadeeths are about the one who is incapable of performing Hajj, will another person perform the Hajj on his behalf or not?

In the hadeeth of Ibn Abbas, may Allah be pleased with him and his father, a woman said to the Prophet ﷺ, “The Hajj has been imposed by Allah on his servants at a time when my father has reached extreme old age and has no strength to ride an animal. Should I perform the Hajj on his behalf?” He said, “Yes.” This shows that if a person is unable to perform Hajj due to weakness with no hope of recovery such as old age or terminal illness, another person would perform Hajj on his behalf.

This also contains evidence that it is permissible for a woman to perform Hajj on behalf of a man. Similarly, it is permissible for a man

to perform Hajj on behalf of a woman and a man on behalf of a man and a woman on behalf of a woman. All of these are permissible. Thus, the Prophet ﷺ allowed the man whose father was too old to ride or perform Hajj and *Umrah* to “Perform the Hajj and Umrah on behalf of your father.”

There is evidence in these hadeeths for the permissibility of the Hajj of a minor. Saib bin Yazid, may Allah be pleased with him, said, “I was taken to Hajj along with Prophet ﷺ during the farewell pilgrimage when I was seven years old”. He was taken to Hajj. This indicates the permissibility of performing Hajj with minors.

Likewise, the hadeeth of Ibn Abbas, “A woman raised her child to the Prophet ﷺ and asked, ‘Can this one go for pilgrimage?’” He said, “Yes and you will have the reward.” These two hadeeths show the permissibility of the Hajj of a minor. The minor would do what the older pilgrims do.

If he is unable to perform an act, it should be done on his behalf, if it is one of the actions in which deputation is allowed, or he should be carried, if deputation is not allowed in such action. For example, if he is unable to perform *Tawaf* or *Sa’ee*, he should be carried but if he is unable to throw pebbles, it should be thrown on his behalf. This is because carrying him while throwing pebbles would constitute difficulty and there is no benefit in doing so since he is not throwing with his hand. Hence, we say that he should be carried during the *Tawaf* and *Sa’ee* but pebbles should be thrown on his behalf.

Then, should the one performing *Tawaf* and *Sa’ee* do the *Sa’ee* for himself while carrying his child, and intending the *Sa’ee* for himself and the child? We reply in the negative, but it needs further explanation. If the child can comprehend what is meant by intention and the guardian instruct him to make intention for *Tawaf* or *Sa’ee*, there is no harm in performing *Tawaf* with him while carrying him intending for himself and the child intending for himself. But if he can’t comprehend what is meant by intention, the guardian should not perform *Tawaf* with two intentions: intention for himself and the minor. Rather, he should perform *Tawaf* firstly for himself, then he



should carry his child and perform *Tawaf* with him or put him with another person that will perform the *Tawaf* with him. This is because it is not possible for one action to have two intentions. This is the elucidation regarding the issue of performing *Tawaf* with a minor.

Moreover, if a person performs Hajj on behalf of another, he must do everything within his capacity to complete the pillars, obligations and recommended acts of Hajj because he is the representative of the other person. It is not appropriate for him to leave out anything regarding what he performs on behalf of another person. This is contrary to one who performs Hajj for himself, there is no harm if he omits some of the recommended acts. The Hajj of a minor does not suffice for the obligatory Hajj of Islam because he is not required to perform it. Hajj only becomes obligatory for him at puberty.

Allah alone grants success.

## 11. The book of jihad

### Virtues of jihad

The author, Al-Hafidh An-Nawawee, may Allah shower blessings on him, said: The book of Jihad and the chapter on the virtues of Jihad. *Al-Jihad* is the verbal noun of *Jaa-ha-da*, and it refers to striving against the enemy. Jihad can be categorized into three:

- One: Jihad against the soul,
- Two: Jihad against the hypocrites, and
- Three: Jihad against warring disbelievers.

The second and third classes of Jihad are built on the first.

The meaning of Jihad against the soul is compelling it to perform obligations and eschew prohibitions because the soul requires endurance and struggle. There are two parts to every human soul: The evil-commanding soul and the tranquil soul that commands good. These two souls are always in combat; the evil-commanding soul wants him to commit evil. *Amaarah* is a word depicting excessiveness, or it refers to its excessive nature to command evil, which will be an attribution just as you say a carpenter or an artisan.

The two souls are always in combat; a person's tranquil soul would fight his evil-commanding soul. Examine yourself, whenever you think of doing good, you will perceive another part of you enticing you towards evils and discouraging you from good. It would give you options to discourage you from good, hence you are always in continuous struggle. The greatest struggle against one's soul is sincerity to Allah, the Mighty and Sublime, in worship, dealings, seeking for knowledge and every situation.

One of the pious predecessors said: "I did not strive against my

soul on anything more than sincerity”. This is because a person’s heart may incline towards show off, attaining the glitters of this world with the deeds of the hereafter and similar acts. Sincerity is exacting and it requires resilient endurance. One sentence with sincerity will save its companion from Hell-fire and admits him into Paradise. Consequently, the Prophet ﷺ said: “The happiest person with my intercession on the Day of Resurrection is he who says, ‘There is no true God except Allah,’ sincerely from his heart”.<sup>(1)</sup> And he, may the Peace and Blessing of Allah be upon him, said: “Anyone whose last word is there is no true God except Allah will enter paradise.”<sup>(2)</sup> One sentence with sincerity raises its companion to this great level: salvation from Hell-fire and entrance into paradise. The pious predecessors, may Allah have mercy on them, recognized the worth of sincerity, hence they strived against their souls and persisted in making sure that all their actions were sincerely for the sake of Allah, the Mighty and Majesty.

In being sincere to Allah, one must follow the Messenger of Allah ﷺ because the one who sincerely seeks a path to Allah must tread the path that leads to Him. And there is no other path that leads to Allah except the path of Muhammad ﷺ. It is a prerequisite for following. Consequently, it is said: Sincerity to Allah, the Exalted, is in intention and sincerity to the Messenger is in following.

In brief, Jihad against the hypocrites and Jihad against the warring disbelievers, and indeed all actions are built on the Jihad of the soul. Here we shall mention the hadeeth attributed to the Prophet ﷺ that he said when he returned from the battle of Tabuk, “We have returned from the lesser Jihad to the greater Jihad”<sup>(3)</sup> that is, Jihad of the soul. This hadeeth is baseless as it is not authentic from the Prophet ﷺ.

However, it is widespread among the people although it is one of the baseless hadeeths. At times, a hadeeth may be prevalent on the tongue of people although it has no chain of transmission nor a bit of

1 Reported by al-Bukhari: The Book of Knowledge, chapter on enthusiasm for Hadeeth (97)

2 Reported by Ahmad (5/233), and Abu Dawud: The Book of Funerals, chapter regarding At-talqeen (2709)

3 Taarikh Baghdad (13/523); Kashful Kufaa (1/511/1362); Al-Fath As-Samawee (2/513/393); and Takhreej Ahaadeeth wal Athaar (2/395/825).



authenticity. An instance of this is what is common with some people, "Love of one's country is part of faith." This is not authentic. Rather, love of the Islamic lands is part of faith. As for country, a person may travel and migrate from the land of Disbelief to the land of Islam, and the love of such land will not be part of faith. Indeed, the land of Disbelief and its population are despised while the lands of Islam must be loved as part of faith even if it is not your country. This is the first type of Jihad: Jihad of the soul, which is the foundation for Jihad against the hypocrites and the warring disbelievers.

Secondly: Jihad of the hypocrites. Jihad against the hypocrites is also difficult because they are hidden enemies; rather, they are the real enemies. Consider the statement of Allah, the Blessed and Exalted:

﴿هُوَ الْعَدُوُّ فَاحْذَرُوهُ قَدْ جَاءَكُمْ اللَّهُ أَنَّى يُؤْفَكُونَ﴾

*"They are the enemies, so beware of them. May Allah curse them! How are they denying (or deviating) from the right path?" [Al-Munafiqun: 4]*

The sentence, "They are the enemies" connotes a sense of exclusiveness. It is as though He said, 'You do not have any enemy save the hypocrite.' A hypocrite is in our midst, refuge is with Allah; he observes Prayer, gives charity, observes fasts and claims to be one of us although he is a spy against us.

﴿وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ

مُسْتَهْزِءُونَ﴾

*"And when they meet those who believe, they say: "We believe," but when they are with their Shayatin (devils- polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking" [Al-Baqarah: 14].*

He may approach and befriend one of the students of knowledge, displaying love and affection to him. When he returns to his companions who ask him about his friendship with the student of

knowledge, he will say, "I am only mocking him." Just as this was in existence during the era of the Messenger of Allah, it still exists today.

What is the manner of this Jihad against the hypocrites? Why is it not possible to unsheathe the sword against the hypocrite? This is because he pretends to be a believer, hence the Prophet ﷺ did not allow the killing of the hypocrites. He ﷺ declined to kill them; he said, "So that people would not say that Muhammad is killing his companions."<sup>(1)</sup> They are companions and Muslims in the apparent sense, so it is not possible for us to pull out the sword against them. So, how should I fight them? You will fight them with knowledge and dialogue, and by warning him against persisting on hypocrisy. You should not lose hope or say, 'This is a hypocrite.' Indeed, some of the hypocrites repented during the time of the Messenger of Allah ﷺ as stated by Allah, the exalted:

﴿وَلَمَّا سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ سَاهُونَ ﴿١٥﴾ لَا تَعْذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ يُغَدِّبُ طَائِفَةٌ بَأْسُهُمْ كَأَنُورًا مُجْرِمِينَ ﴿١٦﴾﴾

*"If you ask them (about this), they declare: we were only talking idly and joking." Who are they? The hypocrites... "Say: Was it Allah, and His Ayat (proofs, evidences, verses, lessons, signs, revelations) and His Messenger that you were mocking? Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimun (disbelievers, polytheists, sinners criminals). [At-Taubah: 65-66]"*

When will the forgiveness occur? With faith and repentance from hypocrisy. Allah, Glorified and Exalted be He, may bestow His favour on the hypocrite so he repents. Hence, you should not despair but fight him with knowledge, exposition, admonition and guidance, and

1 Reported by al-Bukhari: The Book of Tafseer, chapter on His statement, 'It is the same whether you sought forgiveness for them or not.' (4525); and Muslim: The Book of Righteousness, maintaining ties and Good manners, chapter on helping a brother who is the oppressor or the oppressed. (4682)

warn him against the punishment. This is Jihad of the hypocrite.

As for Jihad of the warring disbelievers, that is the intent of the author in this chapter. He quoted various verses and numerous hadeeths therein, the explanation of which will follow, Allah willing.

Allah knows best.

Allah - the Most High – said:

﴿وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾  
 (At-Taubah: 36)

*“And fight against the Mushrikun (polytheists, pagans, idolaters, disbelievers in the oneness of Allah) collectively as they fight against you collectively. But know that Allah is with those who are Al-Muttaqun (the pious).” [At-Taubah: 36].*

## Commentary

It has been discussed earlier that there are three types of Jihad, and we commented on them with what Allah, the Exalted, made easy. Then the author, may Allah shower blessings on him, quoted relevant verses. Allah, the Exalted, said:

﴿وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾  
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*“And fight against the Mushrikun (polytheists, pagans, idolaters, disbelievers in the oneness of Allah) collectively as they fight against you collectively. But know that Allah is with those who are Al-Muttaqun (the pious).” [At-Taubah: 36].*

The word *Kaafah* means collectively. We must fight all the disbelievers until they attest that none has the right to be worshipped in truth except Allah, observe *Salat*, pay *Zakat*, observe fast in Ramadan and perform pilgrimage to the House, or they pay *Jizyah*



in a state of humiliation. If we collect *Jizyah* from them while they are subdued, this suffices us against fighting them based on the saying of Allah, the Blessed and Exalted:

﴿قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ

صَغُورٌ﴾

*“Fight against those who believe not in Allah nor in the Last Day, nor forbid that which has been forbidden by Allah and His Messenger (Muhammad) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay Jizyah with willing submission, and feel themselves subdued”. (At-Taubah: 29).*

Therefore, it is obligatory for the Muslims to fight the disbelievers in any land, be they Russians, Americans, French, Filipinos and others until they accept Islam or pay *Jizyah*. However, if someone were to ask about the feasibility of this today, we will reply that every obligation has conditions. One of such conditions is capability based on the saying of Allah, the Exalted:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا﴾

*“So keep your duty to Allah and fear Him as much as you can.”*  
[At-Taghabun: 16]

And the saying of the Exalted:

﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ

حَرَجٍ﴾

*“And strive hard in Allah’s cause as you ought to strive (with sincerity and with all your efforts that His name should be superior). He has chosen you (to convey His message of Islamic*

*Monotheism to mankind by inviting them to His religion of Islam), and has not laid upon you in religion any hardship.” (Al-Hajj: 78]*

Today, it is well-known, with great regret, that the Muslims are fighting each other with no thought of fighting to raise the word of Allah. This is my opinion about them and the reality attests to it. Muslims, especially the leaders, do not desire this in general terms. The clearest evidence is what our Muslim brethren in Bosnia and Herzegovina are experiencing today; men are being slaughtered like sheep, their honour is being violated, their properties are being usurped and Islam is being degraded, which is the worst crime. That is, it does not worry me that one thousand Muslims are killed as much as the Muslims being humiliated with their Islam. The fighting toady in Bosnia and Herzegovina, Chechnya and other places are to degrade the Muslims.

Regrettably, the Islamic nation is divided and scattered today with no one to avenge on behalf of the religion of Allah, the Mighty and Majesty. So how can they fight the disbelievers? Presently, this is not possible because of the degradation which Allah has placed in the hearts of the leaders of Islamic countries and their lack of turning to Jihad in the cause of Allah. Rather, some of them may stretch the hand of humiliation to their enemy that was previously fighting them.

These days, we extend the hand of humiliation and submission, so how do we expect the Muslims to fight the disbelievers? Yes, Allah, the Mighty and Sublime, has instructed us to fight them.

﴿وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً﴾ (٣٦)

*“And fight against the Mushrikun (polytheists, pagans, idolaters, disbelievers in the oneness of Allah) collectively as they fight against you collectively” [At-Taubah: 36].*

And He says:

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾ (١١٠)

*“And fight in the way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors.” [Al-Baqarah: 190].*

But unfortunately, to Allah we belong and to Him is our return, all of these are lost. A person's heart will drip blood and his liver will be wounded if he sees what is done to the Muslims that bear witness that there is no true God except Allah and that Muhammad is the Messenger of Allah, and those who are most eager to learn about the religion of Islam and practice it. We hear this from our brothers who came from the lands that are governed by the Communists. They informed us of the great joy of the populace, men and women, whenever they find people to teach them the religion of Islam, and their eagerness to accept it, but we leave them to be slaughtered. Some months ago, two hundred thousand Muslims were killed and their corpses were thrown into the water. Two hundred thousand! That is, an entire town or towns, or even a city!

And the Muslims, we ask Allah for guidance for them and us, did not immediately rise to the occasion. And if you wish, you may say that nothing comes to them of harm except that which Allah wills. Today, we are regrettably in a state of humiliation which cannot become worse. This is because Allah, the Most High, has afflicted most Muslims with complete deviation from their religion, so they only desire the vanities of this world and a life of boundless luxury. Hence, you see them discussing their vain desires with no concern for the religion except one whom Allah wills.

Listen to the word of the Lord, the Mighty and Sublime:

﴿وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ

الْمُتَّقِينَ﴾

*“And fight against the Mushrikun (polytheists, pagans, idolaters, disbelievers in the oneness of Allah) collectively as they fight against you collectively. But know that Allah is with those who are Al-Muttaqun (the pious).” [At-Taubah: 36].*



The statement “As they fight you” entails instigation. That is, a man by his nature- let us leave his Islam- would seek to fight his enemies as they fight him. Hence, revenge for yourselves in the least regardless of this religion or Islam. However, the opposite is regrettably the case today.

Unfortunately, some of our fellow citizens would instigate the enemies of Islam towards fighting the Muslims. Look at the workers that fill everywhere in our country, eighty percent of them might be disbelievers while the remaining are Muslims. Despite the abundance of poor Muslims in Islamic countries which the Christians have invaded from every angle. You will see a citizen whose only concern is his job, the Devil will tell him that a disbeliever is a better employee than a Muslim; A Muslim will say, ‘I am going to pray’, ‘I am fasting Ramadan’, ‘I will perform Hajj and Umrah’ but a disbeliever is always engrossed in his job. So Satan will beautify the evil of his conduct for him, so he abandons his Muslim brothers and bring these disbelievers for the sake of the vanities of this world. So how can we progress? How can we fight in the way of Allah? Should the matter be like this?

A person will recite these verses and say, ‘Glory be to Allah’! Are these verses revealed to other than us or revealed to us? That is, as if it does not stir any feeling nor is it the word of the Lord of the worlds. The Muslims are not bothered by this; they recite it every day but it does not stimulate any emotion in them.

Then he – the most High – said:

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ﴾

“Jihad is ordained for you (Muslim)” [Al-Baqarah: 216]

‘Ordained’, who ordained it? Allah, the Mighty and Sublime ordained it; that is, made it obligatory.

“Fasting is prescribed for you” [Al-Baqarah: 183]. “Jihad is ordained for you (Muslims).” [Al-Baqarah: 216].

They are all obligatory for us.

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ

تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٦١﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ  
وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٦٢﴾  
يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٦٣﴾

"Jihad is ordained for you (Muslims) though you dislike it." You dislike it but it is good. "And it may be that you dislike a thing which is good for you" if you dislike it but it is good for you. What is the good?

"Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. They rejoice in a Grace and a Bounty from Allah, and that Allah will not waste the reward of the believers." [Al-Imran: 169-171].

This is a great good as it will be explained in the third verse, Allah willing.

﴿١٦٤﴾ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ  
فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ  
وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِنِعْمَتِ اللَّهِ الَّتِي بَايَعْتُمْ بِهِ. وَذَلِكَ هُوَ الْفَوْزُ  
الْعَظِيمُ ﴿١٦٥﴾

"Verily Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the paradise. They fight in Allah's Cause, so they kill (others) and are killed. It is a promise in truth, which is binding, on Him in the Taurat (Torah) and the Injeel (Gospel) and the Qur'an. And who is truer to his covenant than Allah? Then rejoice in the bargain, which you have concluded. That is the supreme success." [At-Taubah: 111]."

O you Muslims, if you fight and you are injured or martyred, do



*you think that your enemy is safe?*

﴿وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ

اللَّهِ مَا لَا يَرْجُونَ ۚ﴾ (١٠٤)

“And don’t be weak in pursuit of the enemy” *“If you are suffering (hardships) then surely, they (too) are suffering hardships) as you are suffering”*. You have sustained injury as your enemy has also sustained injury, both of you are injured, but “You have a hope from Allah (for the reward i.e. paradise) that for which they hope not.” [An-Nisa: 104]

This is because these disbelievers will earn nothing except Hell-fire but you hope for martyrdom from Allah; you anticipate from Allah what they do not anticipate. When Abu Sufyan stood on the Day of Uhud, before he accepted Islam, he said, “Today is a retaliation for the Day of Badr, and war is competition”. He was boasting that they routed the Muslims on that day although the Muslims conquered them in Badr. What was the response of the Muslims? They said, “Our dead are not equal; ours are in Paradise while yours are in Hell-fire.” What a great difference! We dislike fighting, so do the enemy. However, there is a great difference between if one of us or one from them is killed or injured. We ask Allah, the Exalted, to establish the banner of Jihad against the souls and Jihad against the enemies. We ask Him to guide the leaders of the Muslims towards establishing the religion of Allah, outwardly and inwardly, and protect them from evils and malicious companionships which harm them without any benefit. Verity, He has power over all things.

He – most High – said:

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌُ لَّكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَنْ

تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ۚ﴾ (٢١٦)

*“Jihad is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not*



know.” (Al-Baqarah: 216).”

He, the Mighty and Sublime, said:

﴿انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ﴾ (٤١)

“March forth, whether you are light (being health, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allah”. [At-Taubah: 41].

And He, the Exalted, said:

﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقٌّ فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾ (١١١)

“Verily Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the paradise. They fight in Allah’s Cause, so they kill (others) and are killed. It is a promise in truth, which is binding, on Him in the Taurat (Torah) and the Injeel (Gospel) and the Qur’an. And who is truer to his covenant than Allah? Then rejoice in the bargain, which you have concluded. That is the supreme success.” [At-Taubah: 111].”

## Commentary

The author Al-Hafidh An-Nawawee, may Allah shower blessings on him, quoted many verses about Jihad. Some of them have preceded and others will follow, Allah willing. One of them is the saying of the Exalted:

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ﴾ (٢١٦)

“Jihad is ordained for you (Muslims)” [An-Nisa’: 216].

And it has been previously discussed that it is obligatory for the Muslims to fight the enemies of Allah and their enemies among the Jews, the Christians, the polytheists, the communists and others.

The Muslims must fight anyone who is not a Muslim until the word of Allah reigns supreme. This is by the disbelievers accepting Islam or paying the *Jizyah* in a state of humiliation. We will not compel them to accept Islam, telling them that it is a must to accept Islam, but we will be categorical that Islam must reign supreme. It is either you accept Islam and Allah saves your lives or you remain on your religion but you (must) give *Jizyah* while in a state of humiliation. However, if they refuse both Islam and *Jizyah*, it becomes obligatory for us to fight them.

Nonetheless, we must prepare what we are able of power before fighting based on the saying of the Exalted:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ ۖ﴾

*“And make ready against them all you can of power” [Al-Anfal: 60].*

Power is of two types: Intangible power and material power. Intangible power is faith, which is belief in Allah, and righteous deeds. Before we declare Jihad on others, Allah, the Exalted, said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ مَجْرَزٍ تُجِيبُكُمْ مِنْ عَذَابِ اللَّهِ ۖ تَوَمَّنْ بِاللَّهِ وَرَسُولِهِ وَجَاهِدُوا فِي سَبِيلِ اللَّهِ﴾

﴿بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

*“O you believe! Shall I guide you to a trade that will save you from a painful torment? That you believe in Allah and His Messenger (Muhammad), and that you strive hard and fight in the Cause of Allah with your wealth and lives: that will be better for you, if you but know! [As-Saff: 10-11]*

So, faith comes before Jihad. After this is preparation of material power. Unfortunately, due to the presence of great enmity among Muslims, they have forgotten to prepare for any of the two; there is no strong faith or material clout. The disbelievers have preceded us in

material strength regarding weaponry and others. We are inferior to them in this power just as we are significantly backward in our faith, which is an obligation on us, and our enmity is amongst ourselves. We ask Allah for safety and wellbeing.

Fighting is obligatory, but it is like every other obligation in which capability is compulsory. There is no doubt that the Islamic Ummah is weak, with no ability, today; it lacks both intangible power and material power. Therefore, the obligation would be suspended due to lack of ability to implement it. So fear Allah to the best of your ability.

Allah, the Exalted, said: "Though you dislike it." That is, fighting is disliked to you. However, Allah the Exalted said:

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ

تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ﴾ (٢١٦)

*"Jihad is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you." [Al-Baqarah: 216]*

The beginning of the verse is specific; what specifies it? Fighting. The last part of the verse is general, "and it may be that you dislike a thing." He did not say and it may be that you dislike fighting, but He said, "a thing" that is, whatever it may be. A person may dislike an occurrence but it will contain good, and he may like an occurrence but there will be evil in it. How many a thing occurred that you hate and wished that it never happened, but you will later find good in it. This is a confirmation of the saying of the Exalted: "and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you."

This verse is similar to His saying, the Blessed and Exalted, in Surah An-Nisa:

﴿فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا﴾

*"If you dislike them, it may be that you dislike a thing and Allah*



*brings through it a great deal of good.” [4:19].*

He said, “And it may be that you dislike a thing”, He did not say, “And it may be that you dislike them” “and Allah brings through it a great deal of good.” This is general for everything. Allah may bring about something based on His Predestination, Divine decree and Wisdom which you dislike, but it would contain good at the end. Likewise, Allah may decree something you consider as good but its end will be evil. Consequently, one should always ask Allah, the Exalted, for a good end.

Then He said, “Allah knows but you do not know.” Yes, Allah knows and we do not know because the knowledge of Allah is all-encompassing with a perfect knowledge of everything. He possesses knowledge of the future and the Unseen which we do not possess. He knows everything but we do not know. He knows what the souls whisper before it starts or becomes apparent while we know not.

Here, we ask about a simple matter, which is not remote: Do human beings know anything about their Spirit, that which contains life? Do they know anything about it? The response is no.

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

*“And they ask you (O Muhammad) concerning the Ruh (the Spirit); Say: The Ruh (Spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little”. [Al-Isra’: 85].*

You do not know anything about the spirit which is with you. The sentence, “Say: The Ruh (the spirit) is one of the things, the knowledge of which is with my Lord. And of knowledge, you (mankind) have been given only a little.” It seems this statement, “And of knowledge, you (mankind) have been given only a little,” denotes censure. As if He is saying: “And nothing is left for you of knowledge except to learn this *Ruh*. How many knowledge that have missed you.”

In summary, Allah, the Exalted said, “Allah knows but you do not know.”

Allah – the most High – said:

﴿أَنْفِرُوا خِفَافًا وَثِقَالًا ۖ وَالْمَالُ وَالْأَنْفُسُ فِي سَبِيلِ اللَّهِ﴾ (٤١)

*“March forth, whether you are light (being health, young and wealthy) or heavy (being ill, old poor)” [At-Taubah: 41].*

March forth towards what? Jihad.

﴿أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ﴾ (٤١)

*“March forth, whether you are light (being health, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allah”. [At-Taubah: 41].*

That is, march forth irrespective of the condition of the march, be it light or heavy upon you. “March forth, whether you are light (being health, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allah. This is better for you if you but know.” That is, you should know that this is better for you if you possess knowledge.

Allah, the Exalted, said:

﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ﴾ (١١١)

*“Verily Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the paradise. They fight in Allah’s Cause, so they kill (others) and are killed. It is a promise in truth, which is binding, on Him in the Taurat (Torah) and the Injeel (Gospel) and the Qur’an. And who is truer to his covenant than Allah?” [At-Taubah: 111].*

Consider this deal, a deal with complete conditions, pillars and records. Who is the purchaser? This is Allah, Glorified be He and



Exalted. And who are the sellers? The believers. What are they selling? Their lives and wealth. What is Allah's medium of exchange? Paradise. What is the record? Promise from Allah, the Mighty and Majesty. It is not a paper that will be torn and thrown away; rather, it is contained in *Tawrah*, the *Injeel* and the Qur'an, which is the most authentic of these records. The record is written in the *Tawrah*, *Injeel* and the Qur'an; there is nothing more authentic than them. The *Tawrah*, the *Injeel* and the Qur'an were mentioned because they are the authentic Books revealed to the Messengers.

The Qur'an is the noblest of them followed by the *Tawrah*, then the *Injeel*. No deal will ever compare to this deal as all conditions are complete - a great and tremendous deal. The soul and wealth are what one will transact in exchange for Allaah's company, and that is paradise. Regarding it, the Messenger of Allah ﷺ said, "The place of the whip of each of you in Paradise is better than the world and what it contains."<sup>(1)</sup> The place of a whip, which is approximately a metre or so, is better than this world and what it contains. Which world? Is it your world? No, your world could be fraught with bitterness and conflict and the span may be short. However, it is better than the world since it was created till the Day of Resurrection with what it contains of all happiness and delights.

The space of a whip in paradise is better than the world and what it contains. Which of them is expensive, the soul and wealth or paradise? Undoubtedly, it is paradise. Therefore, the seller is successful because he sold the soul and wealth that must perish for a bounty that does not fade. Who guaranteed this sale? Allah, the Mighty and Sublime, and who is more truthful with his promise than Allah? The word, 'Man' in this case suggests negation. That is, no one is more truthful and sincere with his promise than Allah. He, Mighty and Sublime, has spoken the truth. No one fulfills promise than Allah:

﴿إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ﴾

1 Reported by al-Bukhaari: The Book on the beginning of creation, chapter on what has been narrated regarding the attributes of Paradise, and that it has been created (3011); and Muslim: The Book of Virtues of Jihad, chapter on the virtues of spending the morning and evening on the path of Allah (1572)



“Verity, Allah breaks not His promise.” [Al-Imran: 9].

Then He said, “Then rejoice in the bargain which you have concluded”. That is, so that your souls will rejoice with it and to rejoice amongst you. Accordingly, Allah, the Exalted, said:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزُقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾﴾

“Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.” [Al-Imran: 169-170].

They will rejoice over this profound deal which you have concluded, and that is the supreme success. This sentence contains *Al-Fasl*, the disjunctive conjunction, ‘and that is the supreme success’ and the pronoun of disjunction. As stated by the scholars, three benefits are derived from it:

One: *Al-Ikhtisaas*, which is particularization.

Two: *Tawkeed*, which is emphasis.

Three: A distinction between a predicate and an adjective.

These are the three benefits. That is, that means “that is the supreme success” without equivalent. Allah and His Messenger have spoken the truth. We ask Allah the Exalted to make us and you among those that sell their souls to Allah, the Mighty and Sublime.

The Exalted said:

﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِّ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَلَا وَعَدَ اللَّهُ الْخَسَفَ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى

﴿١٥﴾ دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٦﴾

“Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their and their lives above those who sit (at home). Unto each Allah has promised good (paradise), but Allah has preferred those who strive hard and fight above those who sit (at home) by a huge reward. Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allah is Ever Oft-Forgiving Most Merciful. [An-Nisa’: 95-96].

## Commentary

That is, not equal are those who sit at home and those who are fighting in the cause of Allah. The inequality is clear because the one who is fighting in the cause of Allah sacrifices his life and property for Allah, the most High, while the one who sits at home is fearful. The exceptions are those exempted by Allah, the most High, in His saying: “Except those who are disabled (by injury or are blind or lame).” Those who find it difficult to partake in Jihad. They are three categories of people, and Allah mentioned them in His saying:

﴿لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ﴾ ﴿٦١﴾

“There is no restriction on the blind, nor any restriction on the lame nor any restriction on the sick” [An-Nur: 61].

Similarly, those who lack the resources or are weak in their body based on saying of Allah, the Exalted:

﴿لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَحْدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا

نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِن سَبِيلٍ وَاللَّهُ غَفُورٌ رَّحِيمٌ﴾ ﴿١١﴾

“There is no blame on those who are weak or ill or who find no

resources to spend [in holy fighting (jihad)], if they are sincere and true (in duty) to Allah and His Messenger. No ground (of complaint) can there be against the Muhsinun (good-doers). And Allah is Oft-Forgiving, Most Merciful.” [At-Taubah: 91]

Thirdly, those who sit at home to get instruction in the religion based on the saying of the Exalted:

﴿وَمَا كَانُوا الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا

فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾ (132)

“And it is not (proper) for the believers to go out to fight (jihad) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).” [At-Taubah:122].

These are the three categories:

Firstly, the disabled and weak ones;

Secondly, those who lack the requisite resources; and

Thirdly, those who sit at home to get instructions in the religion.

These people are excused due to the inherent benefit in their staying behind which is greater than the benefit of Jihad, like those who sit at home to get instructions in the religion, or due to an excuse which prevented them from going forth for Jihad.

The Word of Allah, the Exalted, “Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the cause of Allah with their wealth and their lives”. Those who strive hard and fight in the cause of Allah are better. The verse negates equality among the believers; they are not equal. The example of that is the saying of Allah, the Exalted:

﴿لَا يَسْتَوِي مِنْكُمْ مَنْ قَبِلَ الْفَتْحَ وَقَتْلَ أَوْلِيَّتِكَ أَعْظَمَ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ



﴿وَفَسَّلُوا وَلَا وَعَدَ اللَّهُ الْخُسْفَى﴾ (10)

*“Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allah has promised the best (reward).” [Al-Hadid: 10].*

And the negation of equality in the Glorious Qur’an are numerous:

﴿قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَةُ وَالنُّورُ﴾ (11)

*“Say: Is the blind equal to the one who sees? Or darkness equal to light” [Ar-Ra’d: 16].*

﴿وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ، وَهَذَا مِلْحٌ أُجَاجٌ﴾ (12)

*“And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink and that is salt and bitter” [Al-Fatir: 12].*

The verses are many.

At this point, I would like to call our attention to a saying of some of people, who might intend good with it but could be employed by some people with evil intent. It is the statement: “The religion of Islam is a religion of equality”. This is a misrepresentation of the religion of Islam because it is not a religion of equality; rather, it is a religion of justice which entails giving each person what he deserves. If two persons have equal claim to a thing, then they should be equal regarding what results from this right. However, this does not hold if there is discrepancy (in the right). It is not acceptable to make a sweeping statement that the religion of Islam is a religion of equality. Rather, it is a religion of justice based on the saying of Allah, the Exalted:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ﴾

*“Verily Allah enjoins Al-Adl (i.e. justice and worshipping none but Allah Alone – Islamic monotheism) and Al-Ihsan [to be patient in performing your duties to Allah, totally for Allah’s sake and in accordance with the sunnah (legal ways) of the Prophet ﷺ in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them e.g., wealth visiting, looking after them, or any other kind of help).” [An-Nahl: 90]*

This statement, “The religion of Islam is a religion of equality” may be used by some people who intend evil with it. For example, they may say that there is no difference between a male and a female. Since the religion is a religion of equality, a woman should have the same rights as a man. You should put her at the helms of state affairs, let her drive cars and let her do what a man does. Why? This is because the religion of Islam is a religion of equality.

The socialists say the religion is a religion of equality, so it is not right for this person to be very rich while another is very poor. Hence, we must take from the property of the rich and give to the poor because the religion is a religion of equality. They intend evil with this statement. As this statement could be employed with good intent, it might also be employed with evil intent. The religion of Islam has not been described in this manner but it has been designated as a religion of justice which Allah, the most High, has commanded:

*“Verily Allah enjoins Al-Adl (i.e. justice and worshipping none but Allah Alone – Islamic monotheism) and Al-Ihsan [to be patient in performing your duties to Allah, totally for Allah’s sake and in accordance with the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner]”.*

He did not say equality. It is not possible to accept the equality of two persons if one is blind and the other can see; one is knowledgeable and the other is ignorant; one is an ardent worshipper and the other is a sinner; one is beneficial to the creature and the other is evil. They can never be equal.

Justice is precise; “Verily Allah enjoins Al-Adl (i.e. justice and worshipping none but Allah Alone – Islamic monotheism) and Al-



Ihsan [to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the sunnah (legal ways) of the Prophet ﷺ in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them e.g., wealth visiting, looking after them, or any other kind of help). Hence, I would like to warn against it because many contemporary writers and others employ this statement without paying attention to its connotation. They do not discern that the religion of Islam cannot preach equality in all fronts despite the disparities, certainly not. Were it to enjoin equality with the existence of differences, the religion would not have been upright. Therefore, it is not possible to equate between two things that are different. However, if they are equal in every respect, justice would mean giving to one what is given to the other in equal terms. This is justice.

At any rate, it is necessary for the student of knowledge to understand this statement and similar statements which some people employ in a general sense without comprehending the meaning or import.

One of such statements is: "O Allah, I do not ask You to change the decree, but I am asking You to be mild in it." This is a grave statement, and it is not acceptable! 'I do not ask you to change the decree?' whereas the Prophet ﷺ said, "Nothing changes the decree except supplication." If you invoke Allah, the Exalted, to remove a certain harm, this has been written eternally in the preserved Tablet that Allah, the Exalted, will remove this harm from you with your supplication. The entire process has been decreed. If you say I do not ask You to change the decree, but I ask You to be mild in, it seems that you are saying: It does not concern me whether You remove it or not.

However, the best is for a person to request for the removal of every harm that has befallen him. So, you should not say, "O Allah I do not ask you to change the decree, but I ask you to be mild in it". But say, "O Allah, I ask you for forgiveness and well being. O Allah, cure me of my illness. O Allah, enrich me from my poverty. O Allah, pay my debt for me. O Allah, teach me what I am ignorant of" and similar statements. The Prophet ﷺ said, "None of you should say, "O Allah forgive me if



you wish,”<sup>(1)</sup> which is less grievous than, “O Allah I do not ask you to change the decree.” “None of you should say, ‘O Allah forgive me if you wish, O Allah have mercy on me if you wish. He should be firm and determined in his request, for there is no one who can compel Allah, the Exalted, to do anything.” In another version, “For there is nothing too big for Allah to give”<sup>(2)</sup>.

I hope that when you hear anyone saying these two sentences: “Islamic religion is a religion of equality.” “O Allah I do not ask you to change the decree but I ask you to be mind in it,” you would advise him and assist him in piety and righteousness. This may surprise some of them. How could the religion of Islam not be a religion of equality? We say, do not be in haste but consider this: is the blind the same as the one who sees? Is a learned person the same an ignorant? Is a male the same as a female? Most of the contents of the Glorious Qur’an negate equality. There are very few mention of equality in the Qur’an. For example, the saying of Allaah, the most High:

﴿ ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنفُسِكُمْ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنتُمْ تَكُونُونَ مِمَّنْ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ

*“He sets forth for you a parable from your ourselves: Do you have partners among those whom your right hands posses (i.e. your slaves) to share as equals in the wealth We have bestowed on you [Ar-Rum: 28].*

The intent is to negate equality. “Do you have.” This is an interrogation which implies negation; ‘do you have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you?’ The response is no. Therefore, its apparent

1 Reported by Al-Bukhaari: The Book of Islamic Monotheism, chapter of wishes (6923); and Muslim: The Book of remembrance, supplication and forgiveness, chapter on decisiveness in supplication (4839).

2 Reported by Muslim: The Book of remembrance, supplication and forgiveness, chapter on decisiveness in supplication (4838).

meaning confirms equality but the reality is contrary to that; rather, it negates it.

Nevertheless, I advise you and seek that whenever you hear anyone saying this, you should tell him that the religion of Islam is not a religion of equality; rather, it is a just religion which entails giving each person what he deserves. The other saying, "I do not ask you to change the decree," is a vain speech. The decree of Allah is to remove the illness from you, or remove ignorance from you, or remove poverty from you. So do not say so. Rather, say, 'O Allah give me well-being', O Allah, remove the calamity and pestilence from me", and the like of that.

We ask Allah to enrich us with understanding of the religion and may He not make us fools saying what people say without knowing what we say.

And Allah alone grants success.

And He – the most High – said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَذِلُّكُمْ عَلَىٰ بُحْرَانٍ يُنَجِّكُمْ مِنْ عَذَابِ الْإِلَهِ ۖ تَوَمَّنْ بِاللَّهِ وَرَسُولِهِ وَجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ۝ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٌ طَيِّبٌ فِي جَنَّاتٍ عَدْنٍ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ۝ وَأُخْرَىٰ يُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ ۖ الْمُؤْمِنِينَ ۝﴾

"O you who believe! Shall I guide you to a trade that will save you from a painful torment? That you believe in Allah and His Messenger (Muhammad), and that you strive hard and fight in the Cause of Allah with your wealth and your lives: that will be better for you, if you but know! (if you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) paradise; that is indeed the great success. And also (He will give you) another (blessing) which you love, - help from Allah (against your enemies) and a near

victory. And give glad tidings (O Muhammad) to the believers.”  
[As-Saff: 10 -13].

The verses regarding this matter are numerous and well-known.

## Commentary

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ ﴿١٠﴾﴾

“O you who believe! Shall I guide you to a trade that will save you from a painful torment? [As-Saff: 10]

Allah, the most High, opened these verses with this noble call directed to the believers in order to arouse their interest and stimulate them towards accepting what they would be hearing from the Word of Allah, the Mighty and Sublime. “Shall I guide you to a trade that will save you from a painful torment?” The One speaking is our Lord, the Mighty and Sublime; and this interrogation is to enhance our enthusiasm. Allah, the Mighty and Sublime, is rousing us with this trade that He intends to guide us to. This is deduced from His saying: “Shall I guild you,” that we do not have any other way to this transaction except the path legislated by Allah, the Mighty and Sublime, and He is the guide to it. “Shall I guide you to a trade that will save you from a painful torment?”

This trade is not like the trade of the world. This is because the trade of this world could save one from a painful torment or it could be a cause of a painful torment. For a man that has wealth but does not pay Zakat, his wealth will be a punishment for him:

﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣١﴾ يَوْمَ يُخْمَلُ عَلَيْهِمَا فِي نَارِ جَهَنَّمَ فِتْكُورٌ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ﴾

“And those who hoard up gold and silver and spend them not in the way of Allah, announce unto them a painful torment. On the Day when that (Al-Kanz: money, gold, and silver the Zakat of which has not been paid) will be heated in the fire of Hell and



with it will be branded their foreheads, their flanks and their backs.” (At-Taubah: 34-35)

﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ يَمَّا تَعْمَلُونَ خَبِيرٌ﴾ (180)

“And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory Zakat). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their neck like a collar on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth; and Allah is Well-Acquainted with all that you do.” (Al-Imran: 180)

The trade of this world may save one from punishment and it may also put one into punishment. However, this trade that Allah, the Mighty and Sublime, is presenting to us - we ask Allah, the Mighty and Sublime, to make you and us among those who will accept it- He said, “That will save you from a painful torment.” That is, excruciating punishment. This is because there is no punishment more painful than the punishment of the Hell – may Allah protect you and us from it.

What is this trade? He said:

﴿تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾ (11)

“That you believe in Allah and His Messenger (Muhammad), and that you strive hard and fight in the Cause of Allah with your wealth and your lives: that will be better for you, if you but know! (As-Saff: 11)

This trade is to believe in Allah and His Messenger ﷺ. This encompasses the complete laws of Islam, but He stipulated Jihad because the entire chapter discussed Jihad, from the beginning till the end.

﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًا كَانَهُمْ بَيْنَ مَرْصُومٍ﴾ (14)

*“Verily Allah loves those who fight in His Cause in rows (ranks) as if they were a solid structure.” (As-Saff: 4).*

Then He mentioned what is connected to it. Here, He says: “And that you strive hard and fight in the cause of Allah with your wealth and your lives.” That is, you exert your efforts in the Cause of Allah by sacrificing your wealth and life. “That will be better for you” but should not join nor say, “That will better for you if you but know”. This is because if you connect the two, you may get a wrong understanding of the verse. The meaning would be, “That will be better for you if you but know and if you do not know it is not better for you”. And this is not the intent of Allah, the Mighty and Sublime; rather, the meaning is, “That will be better for you”. Then He said, “If you are among those that possess knowledge”. It is as if He is saying, “You should know this if you possess knowledge.

This is the deed, so what is the reward?

﴿يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٌ طَيِّبٌ فِي جَنَّاتٍ عَدْنٍ ذَلِكَ

الْفَوْزُ الْعَظِيمُ ﴿١٢﴾

*“He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in ‘Adn (Eden) paradise; that is indeed the great success”. (As-Saff: 12)*

Gardens: these are what Allah - the Mighty and Sublime - promised His righteous servants, and more specifically those who strive and fight in the cause of Allah. “Verily, there are hundred degrees in paradise. Allah, the Mighty and Sublime, has prepared them for those who strive and fight in His cause.”<sup>(1)</sup> Consequently, he combined the gardens under which river flows, that is below its mansion and trees. They are not like the rivers of this world and they are of four types:

Rivers of water the taste and smell of which are not changed; that is, it is not possible for it to change contrary to the water of this world which changes whenever it remains stagnant;

1 Reported by Al-Bukhaari: The Book of Jihad, chapter on the levels of those who strive and fight in the cause of Allah (2790).

Rivers of milk of which the taste never changes;  
Rivers of wine; delicious to those who drink; and  
Rivers of clear and pure honey.

These are flowing rivers: rivers which contain honey that is not gotten from the bees; milk that did not come out from the udder of any animal; water that did not come out from the flow of the earth; and the wine did not come out from raisins, date fruits, barley or any other plant.

Allah, the Mighty and Sublime, created these rivers in the Paradise and they flow as rivers flow. They have been reported in narrations as rivers not in need of slit, embankment, excavation work in order to flow, nor channels to prevent them from running sideways.

Ibn Qayyim said in *An-Nooniyah*:

Its rivers flow without channels

Glorified be He who restrained them from flooding

Then this river will come to you willingly at your choice and it will follow your every requests.

His saying, "And pleasant dwellings in Adn (Eden) paradise; that is indeed the great success":

Pleasant dwellings: pleasant in their construction, pleasant in their dwellings, pleasant to behold, and pleasant in every respect. The buildings house beautiful and fair females guarded in pavilions, pavilions of pearls elevated above the best of what the eyes have ever seen. The Prophet ﷺ said, "Two gardens of gold, their utensils and what is inside. And two gardens of silver, their utensils and what they both contain"<sup>(1)</sup>. The bricks of the building are not from adobe and sand; rather, they are made of gold and silver, thus Allah described them as pleasant.

1 Reported by Al-Bukhaari: The Book on the explanation of the Qur'an, chapter on His statement, 'beside them are two gardens' (4500); and Muslim: The Book of Faith, chapter affirming that the believers will see their Lord in the Hereafter (265).



In addition, there will be no desire to be removed from its dwellings; this is due to its pleasant nature. Irrespective of the splendor of the dwellings of this world, you would see another that is more beautiful than your house which you would wish is yours. But in paradise, no one will desire to be relocated or transferred from his abode. Each person will think that he is the most favoured of the inhabitants of Paradise so as not cause him heartache if he were to see someone who is more favoured. The opposite is for the people of Hell fire; each inhabitant of the Hell will think that he is the most tormented dweller of Hell-fire even if he were to be the least punished.

These pleasant dwellings are in the gardens of *Adn*. The scholars explained that *Al-Adn*, which means residency, has a derivative in the word *Ma'dn*, mineral resources found in the earth's crust, due to their long stay and emplacement. That is, in the gardens of residence which will never perish, we ask Allah to make you and I among its inhabitants.

“That is the supreme success”. *Al-Fawz* refers to one attaining that which one desires and be saved from that which one fears. *Al-Azeem*: That which is highest in excellence, a gain with no superior, a reward which is greater than others for those who believe in Allah and His Messenger ﷺ, and strive hard and fight in the Cause of Allah.

I ask Allah, Glorified be He and Exalted, to make you and I among them. I beseech Him not to deprive us of this blessing because of our bad deeds and that He treats us with His Pardon. Verily, He has power over all things.

## Hadeeth 1288, 1289 and 1290

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «لَعْدُوَّةٌ فِي سَبِيلِ اللَّهِ، أَوْ رَوْحَةٌ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا» متفقٌ عَلَيْهِ .

*Anas ؓ reported: The Messenger of Allah ﷺ said, “Verily! Setting out in the early morning or in the evening in order to fight in*

*Allah's way is better than the world and what it contains.” [ Al-Bukhari and Muslim ]*

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى رَجُلٌ رَسُولَ اللَّهِ، ﷺ، فَقَالَ: أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: «مُؤْمِنٌ يُجَاهِدُ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللَّهِ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «مُؤْمِنٌ فِي شُعْبٍ مِنَ الشُّعَابِ يَعْبُدُ اللَّهَ، وَيَدْعُ النَّاسَ مِنْ شَرِّهِ» متفقٌ عليه .

*Abu Sa'id Al-Khudri ؓ reported: A man came to the Messenger of Allah ﷺ and said, “Who is the best among men?” He ﷺ replied, “A believer who strives in the way of Allah with his wealth and life.” The man asked again, “Who is next to him (in excellence)?” He ﷺ said, “Next to him is a man who is engaged in worshipping his Rubb in a mountain valley, leaving the people secure from his mischief.” [ Al-Bukhari and Muslim ]*

وَعَنْ سَهْلِ بْنِ سَعْدٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَمَوْضِعُ سَوْطٍ أَحَدِكُمْ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَالرَّوْحَةُ يَرْوِحُهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ، تَعَالَى، أَوْ الْغَدَوَةُ، خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا» متفقٌ عليه .

*Sahl bin Sa'd ؓ reported: The Messenger of Allah ﷺ said, “Observing Ribat (e.g., guarding the Islamic frontier for the sake of Allah) for a single day is far better than the world and all that it contains. A place in Jannah as small as the whip of your horse is far better than the world and all that it contains. An endeavour (fighting) in the Cause of Allah in the evening or in the morning is far better than the world and all that it contains.” [ Al-Bukhari and Muslim ]*

## Commentary

It remains the saying of Allah, the most High:

﴿وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ لِّلْمُؤْمِنِينَ ۝۱۳﴾

*“And also (He will give you) another (blessing) which you love, - help from Allah (against your enemies) and a near victory. And give glad tidings (O Muhammad) to the believers.” [As-Saff: 13].*

“And also (He will give you) another (blessing) which you love, - help from Allah (against your enemies)” that is, there is another thing which you love. Then He explained this with His saying, “Help from Allah (against your enemies) and a near victory. And give glad tidings to the believers”.

“Help from Allah,” Allah will help you against your enemies. There is no doubt that if a person is victorious over his enemy, it brings him great joy. This is because Allah, the most High- has put the punishment of His enemy in his hand as He, the most High, said:

﴿فَتَلَوَّهُمْ يَْعَذِّبُهُمْ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصَرِّمُ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ ۝۱۴ وَيَذْهَبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَىٰ مَن يَشَاءُ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝۱۵﴾

﴿۱۵﴾

*“Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believers. And remove the anger of their (believers’) hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise.” (At-Tawbah: 14-15).*

Great benefits, when Allah, the most High, punishes your enemy through your hands; hence, He said, “Help from Allah and a near victory.” This has indeed happened to the believers in the early days of this Ummah; Allah gave them great victory and they attained many booties because they established what was obligatory for them such as faith in Allah and Jihad in the cause of Allah, the Mighty and Sublime.



Then He said, “And give glad tidings to the believers”; that is, give glad tidings of these issues to whoever believes in them, and establishes what is due on him such as faith in Allah and His Messenger and Jihad in the cause of Allah.

Then the author, may Allaah shower blessings on him, mentioned the hadeeths on the excellence of Jihad and *Ribat*, guarding the Islamic frontiers, in the cause of Allah; and that setting out in the early morning or in the evening to guard the Islamic frontiers for the sake of Allah is better than the world and what it contains. This is a great favour, which is better than the world, from its creation to its expiration, and whatever it contains. It is not only better than your world which you live in; rather, it is better than the world and its entire contents. Since when? From the period none knows except Allah and, likewise one does not know when it will end. This is better than the world and what it contains.

The Prophet ﷺ said, “A place in paradise as small as the whip of your horse is far better than the world and all that it contains.” What was said about the previous hadeeth will be said about this: A space of a whip in Paradise is better than the entire world, from its creation to its expiration. Setting out in the morning and in the evening in the cause of Allah is better than the world and what it contains; and guarding the Islamic frontiers for the sake of Allah is better than the world and what it contains.

In these hadeeths, the Prophet ﷺ was asked, “Which person is the best?” So he explained that it is a man who fights in the way of Allah with his wealth and life. Then who is next? He said, “A believing man in one of the mountain valleys worshipping Allah and he spares people all mischief”. That is, he establishes the worship of Allah, independent of people and does not want evil to befall people through him.

This is one of the evidences indicating that seclusion is better than mixing with people. However, the correct opinion regarding this issue is that it requires further elaboration. Whoever fears for his religion in mixing with people, it is better for him to isolate himself; but for the one who does not entertain any fear (for his religion), it is better

for him to mix with people. This is based on the saying of the Prophet: "The believer that mixes with and he is patient with their harm is better than the believer that does not mix with the people or be patient with their harm"<sup>(1)</sup>. For example, if people become corrupt and you think that your mixing with them will not increase you in anything except evil and remoteness from Allah, you must stay alone and stay away. The Prophet ﷺ said, "There will come a time when the best property of a Muslim will be sheep which he will take to the top of mountains and the places of rainfall"<sup>(2)</sup>.

So the matter varies. Seclusion during the period of trials, temptations, evil and fear of sins is better than mixing; otherwise, you should mingle with people, enjoin good and forbid evil, be patient with their harm and treat them well. Perhaps, Allah will benefit a person through you, which is better for you than a whole lot of red camels, if Allah guides him through you.

Allah alone grants success.

## Hadeeth 1291, 1292, 1293 and 1294

وَعَنْ سَلْمَانَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ، ﷺ يَقُولُ:  
«رِبَاطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ، وَإِنْ مَاتَ فِيهِ جَرَى عَلَيْهِ  
عَمَلُهُ الَّذِي كَانَ يَعْمَلُ، وَأُجْرِي عَلَيْهِ رِزْقُهُ، وَأَمِنَ الْفِتَانُ» رَوَاهُ مُسْلِمٌ .

Salman رضي الله عنه reported: I heard the Messenger of Allah ﷺ as saying, "Observing Ribat in the way of Allah for a day and a night is far better than observing Saum (fasting) for a whole month and standing in Salat (prayer) in all its nights. If a person dies (while performing this duty), he will go on receiving his reward for his meritorious deeds perpetually, and he will be saved from Al-

1 Reported by Ahmad (2/43); Ibn Majah: The Book of Trials, chapter on patience on tribulations (4022).

2 Reported by Al-Bukhaari: The Book of Beginning of creation, chapter on the best property of a Muslim will be herd of sheep which he will take to mountaintop (3055).



Fattan.” [ Muslim ]

وَعَنْ فَضَالَةَ بْنِ عُبَيْدٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «كُلُّ مَيِّتٍ يُخْتَمُ عَلَى عَمَلِهِ إِلَّا الْمُرَابِطَ فِي سَبِيلِ اللَّهِ؛ فَإِنَّهُ يَنْمِي لَهُ عَمَلُهُ إِلَى يَوْمِ الْقِيَامَةِ، وَيُؤَمَّنُ مِنْ فِتْنَةِ الْقَبْرِ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Fadalah bin 'Ubaid رضي الله عنه reported: The Messenger of Allah ﷺ said, "The actions of every dead person come to a halt with his death except the one who is on the frontier in Allah's way (i.e., observing Ribat ). This latter's deeds will be made to go on increasing for him till the Day of Resurrection, and he will be secure from the trials in the grave." [ Abu Dawud and At-Tirmidhi ]

وَعَنْ عُثْمَانَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ أَلْفِ يَوْمٍ فِيمَا سِوَاهُ مِنَ الْمَنَازِلِ» رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

'Uthman رضي الله عنه reported: I heard the Messenger of Allah ﷺ saying: "Spending a day on the frontier in Allah's way is better than one thousand days in any other place." [ At-Tirmidhi ]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَضَمَّنَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ إِلَّا جِهَادٌ فِي سَبِيلِي، وَإِيمَانٌ بِي وَتَصَدِيقٌ بِرُسُلِي؛ فَهُوَ ضَامِنٌ عَلَيَّ أَنْ أُدْخِلَهُ الْجَنَّةَ، أَوْ أُرْجِعَهُ إِلَى مَنْزِلِهِ الَّذِي خَرَجَ مِنْهُ بِمَا نَالَ مِنْ أَجْرٍ، أَوْ غَنِيمَةٍ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا مِنْ كَلِمٍ يُكَلِّمُ فِي سَبِيلِ اللَّهِ إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ كَهَيْئَتِهِ يَوْمَ كَلِمٍ؛ لَوْثُهُ لَوْثُ دَمٍ، وَرِيحُهُ رِيحُ مِسْكٍ. وَالَّذِي نَفْسُ



مُحَمَّدٍ بِيَدِهِ لَوْلَا أَنْ أَشَقَّ عَلَى الْمُسْلِمِينَ مَا قَعَدْتُ خِلَافَ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللَّهِ أَبَدًا، وَلَكِنْ لَا أَجِدُ سَعَةً فَأَحْمِلُهُمْ وَلَا يَجِدُونَ سَعَةً، وَيَشُقُّ عَلَيْهِمْ أَنْ يَتَخَلَّفُوا عَنِّي. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوَدِدْتُ أَنْ أَغْزَوْ فِي سَبِيلِ اللَّهِ، فَأُقْتَلَ، ثُمَّ أَغْزَوْ، فَأُقْتَلَ، ثُمَّ أَغْزَوْ، فَأُقْتَلَ» رَوَاهُ مُسْلِمٌ وَرَوَى الْبُخَارِيُّ بَعْضُهُ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "Allah guarantees that he who goes out to fight in His way believing in Him and affirming the truth of His Messenger, will either be admitted to Jannah or will be brought back to his home (safely) from where he has set out, with whatever reward or share of booty he may have gained. By Him in Whose Hand Muhammad's soul is, if a person is wounded in the way of Allah, he will come on the Day of Resurrection with his wound in the same condition as it was on the day when he received it; its colour will be the colour of blood but its smell will be the smell of musk. By Him in Whose Hand Muhammad's soul is, if it were not to be too hard upon the Muslims, I would not lag behind any expedition to fight in the Cause of Allah, but I have neither abundant means to provide them conveyance (horses) nor all other Muslims have it, and it will be hard on them to remain behind when I go forth (for Jihad). By Him in Whose Hand Muhammad's soul is, I love to fight in the way of Allah and get killed, to fight again and get killed and to fight again and get killed." [ Muslim ]

## Commentary

Al-Hafidh An-Nawawee, may Allaah shower blessings on him, recorded these hadeeths under the chapter explaining the virtues of guarding the frontiers for the sake of Allah. That is, for a person to guard the boundaries or face the enemy in the way of Allah, the Mighty and Sublime, that the word of Allah may reign supreme, to preserve the religion of Allah and guard the Muslims is one of the best

deeds. Earlier, we have discussed the statement of the Prophet ﷺ that, “Guarding the frontiers in the way of Allah is better than the world and what it contains.”

These hadeeths are evidence that the deeds of the one who patrols the frontier will continue to accumulate till the Day of Resurrection, and that he will be saved from the trial of the grave. That is, after a person’s death and burial, two angels would approach him to ask him about his Lord, his religion and his Prophet ﷺ, but the one who dies patrolling the frontier in the way of Allah will be exempted. The two angels will not come to him for questioning. The Prophet ﷺ explained the wisdom behind that; he ﷺ said, “The shining swords above his head is enough as a trial.”<sup>(1)</sup> The angels will not approach both the martyr and the one patrolling the frontier for questioning in their graves; rather, they will be protected from it and this is a great blessing and tremendous reward.

As for the last hadeeth of Aboo Hurayrah (may Allaah be pleased with him), it contains proof of the excellence of dying in the path of Allah. For this reason, the Prophet ﷺ swore that if it were not to be too hard upon the Muslims, he would never stay behind any expedition to fight in the cause of Allah. However, he, may the Peace and Blessings of Allah be upon him, would stay behind at times to attend to the general welfare of the Muslims, fulfilling their needs and relieving them of their difficulties. And he ﷺ swore that he would love to get killed in the cause of Allah, then resurrected and get killed, then resurrected and get killed. This shows the virtues of dying in the way of Allah, and there is no doubt about this. Indeed, the Qur’aan is clear regarding it; Allah, the most High, said:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦﴾  
فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ  
أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧﴾﴾ يَسْتَبْشِرُونَ بِنِعْمَةِ مِنَ اللَّهِ وَفَضْلٍ

1 Reported by An-Nasaai: The Book of Funerals, chapter on martyr (2026)



### وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾

*"Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. They rejoice in a Grace and a Bounty from Allah, and that Allah will not waste the reward of the believers."* [Al-Imran: 169-171].

This is the life of Barzakh, which is unlike our worldly life.

Allah, the most High, said:

### ﴿وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ﴾ ﴿١٥٤﴾

*"And say not of those who killed in the way of Allah 'They are dead'. Nay, they are living, but you perceive it not."* (Al-Baqarah: 154)

We do not know the nature of this life. If you open his grave, you would see that the person dead, but he is living before Allah, eating in the Paradise morning and evening.

We ask Allah, Glorified be He and The most High, to bless us and you with martyrdom in His way, and aid you and I on Jihad in His way, Jihad against our souls and Jihad against our enemies. Verily, He has power over all things.

## Hadeeth 1295, 1296, 1297, 1298, 1299, 1300 and 1301

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مَكْلُومٍ يُكَلِّمُ فِي سَبِيلِ اللَّهِ إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ، وَكَلِمُهُ يَدْمَى: اللَّوْنُ لَوْنُ دَمٍ، وَالرَّيْحُ رِيحُ مِسْكِ»



متفقٌ عليه .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "Whoever is wounded while fighting in the way of Allah, will come on the Day of Resurrection with blood oozing from his wound having the colour of blood but with the fragrance of musk." [ Al-Bukhari and Muslim ]

وَعَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ - مِنْ رَجُلٍ مُسْلِمٍ - فُوقَ نَاقَةٍ وَجَبَتْ لَهُ الْجَنَّةُ، وَمَنْ جُرِحَ جُرْحًا فِي سَبِيلِ اللَّهِ أَوْ نُكِبَ نَكْبَةً؛ فَإِنَّهَا تَجِيءُ يَوْمَ الْقِيَامَةِ كَأَغْزَرِ مَا كَانَتْ: لَوْنُهَا الزَّعْفَرَانُ، وَرِيحُهَا كَالْمِسْكِ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Muadh رضي الله عنه reported: The Prophet ﷺ said, " Jannah becomes incumbent for a Muslim who fights for the Cause of Allah for a period as long as the time between two consecutive turns of milking a she-camel. He who receives a wound or a bruise in the Cause of Allah will appear on the Day of Resurrection as fresh as possible, its colour will be the colour of saffron and its fragrance will be that of musk." [ At-Tirmidhi and Abu Dawud ]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: مَرَّ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، بِشُعْبٍ فِيهِ عُيَيْنَةٌ مِنْ مَاءٍ عَذْبَةٍ؛ فَأَعْجَبَتْهُ، فَقَالَ: لَوْ اعْتَزَلْتُ النَّاسَ فَأَقَمْتُ فِي هَذَا الشَّعْبِ، وَلَنْ أَفْعَلَ حَتَّى أَسْتَأْذِنَ رَسُولَ اللَّهِ، ﷺ، فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ؛ فَقَالَ: «لَا تَفْعَلْ، فَإِنَّ مَقَامَ أَحَدِكُمْ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنْ صَلَاتِهِ فِي بَيْتِهِ سَبْعِينَ عَامًا، أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَيُدْخِلَكُمُ الْجَنَّةَ؟ اغْزُوا فِي سَبِيلِ اللَّهِ، مَنْ قَاتَلَ فِي سَبِيلِ

الله فُوقَ نَاقَةٍ وَجَبَتْ لَهُ الْجَنَّةُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ

Abu Hurairah ؓ reported: One of the Prophet's Companions came upon a valley containing a rivulet of fresh water and was delighted by it. He reflected: 'I wish to withdraw from people and settle in this valley; but I won't do so without the permission of the Messenger of Allah ﷺ.' This was mentioned to the Messenger of Allah ﷺ and he said (to the man), "Do not do that, for when any of you remains in Allah's way, it is better for him than performing Salat (prayer) in his house for seventy years. Do you not wish that Allah should forgive you and admit you to Jannah ? Fight in Allah's way, for he who fights in Allah's Cause as long as the time between two consecutive turns of milking a she-camel, will be surely admitted to Jannah ." [ At-Tirmidhi ]

وَعَنْهُ قَالَ: قِيلَ: يَا رَسُولَ اللهِ، مَا يَعْدِلُ الْجِهَادَ فِي سَبِيلِ اللهِ؟ قَالَ: «لَا تَسْتَطِيعُونَهُ» فَأَعَادُوا عَلَيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا كُلُّ ذَلِكَ يَقُولُ: «لَا تَسْتَطِيعُونَهُ!» ثُمَّ قَالَ: «مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ الْقَانِتِ بِآيَاتِ اللهِ لَا يَفْتُرُ مِنْ صِيَامٍ، وَلَا صَلَاةٍ، حَتَّى يَرْجَعَ الْمُجَاهِدُ فِي سَبِيلِ اللهِ» متفقٌ عَلَيْهِ. وَهَذَا لَفْظُ مُسْلِمٍ.

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ was asked: "What other good deed could be an equivalent of Jihad in the way of Allah?" He ﷺ replied, "You do not have the strength to do it." (The narrator said:) The question was repeated twice or thrice, but every time he ﷺ answered, "You do not have the strength to do it." Then he ﷺ said, "One who goes out for Jihad in the Cause of Allah is like a person who observes Saum (fasting), stands in Salat (prayer) constantly, recites the Ayat of the Qur'an and does not exhibit any lassitude in fasting and prayer until the participant of Jihad in the way of Allah returns." [ Al-Bukhari and Muslim ]

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «مِنْ خَيْرِ مَعَاشِ النَّاسِ لَهُمْ رَجُلٌ مُمْسِكٌ بِعِنَانِ فَرَسِهِ فِي سَبِيلِ اللَّهِ، يَطِيرُ عَلَى مَتْنِهِ كُلَّمَا سَمِعَ هَيْعَةً، أَوْ فَزَعَةً طَارَ عَلَيْهِ، يَبْتَغِي الْقَتْلَ وَالْمَوْتَ مَظَانَّهُ أَوْ رَجُلٌ فِي غَنِيمَةٍ أَوْ شَعْفَةٍ مِنْ هَذِهِ الشَّعَفِ أَوْ بَطْنٍ وَادٍ مِنْ هَذِهِ الْأَوْدِيَةِ يُقِيمُ الصَّلَاةَ، وَيُؤْتِي الزَّكَاةَ، وَيَعْبُدُ رَبَّهُ حَتَّى يَأْتِيَهُ الْيَقِينُ، لَيْسَ مِنَ النَّاسِ إِلَّا فِي خَيْرٍ» رَوَاهُ مُسْلِمٌ.

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "The best life is that of the man who holds his horse's rein in Allah's way and flies on its back to the places from whence he hears a war cry or the clatter of arms, seeking martyrdom or slaughter on the battlefield; or that of a person who goes to stay on the top of the hill or in a valley, and there he performs Salat (prayer), pays the Zakat and worships his Rubb till death overtakes him. He has no concern with the affairs of anyone except the doing of good." [ Muslim ]

وَعَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ» رَوَاهُ الْبُخَارِيُّ.

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "In Jannah there are a hundred grades which Allah has prepared for those who fight in His Cause; and the distance between any two of those grades is like the distance between the heaven and the earth." [ Al-Bukhari ]

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا. وَجَبَتْ لَهُ الْجَنَّةُ»



فَعَجِبَ لَهَا أَبُو سَعِيدٍ، فَقَالَ أَعِدَهَا عَلَيَّ يَا رَسُولَ اللَّهِ، فَأَعَادَهَا عَلَيْهِ،  
ثُمَّ قَالَ: «وَأُخْرَى يَرْفَعُ اللَّهُ بِهَا الْعَبْدَ مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ، مَا بَيْنَ كُلِّ  
دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ» قَالَ: وَمَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ:  
«الْجِهَادُ فِي سَبِيلِ اللَّهِ، الْجِهَادُ فِي سَبِيلِ اللَّهِ» رَوَاهُ مُسْلِمٌ

Abu Sa'id Al-Khudri ؓ reported: The Messenger of Allah ﷺ said, "If anyone is pleased with Allah as his Rubb , with Islam as his religion and with Muhammad (ﷺ) as (Allah's) Messenger, surely, he will be entitled to enter Jannah ." Abu Sa'id was delighted with this and requested the Messenger of Allah ﷺ to repeat it. He ﷺ repeated it again and then said, "There is also another act by which Allah will elevate the position of a (pious believing) slave in Jannah to a grade one hundred degrees higher. And the distance between any two grades is equal to the distance between heaven and earth." He asked the Messenger of Allah ﷺ what it was and he (ﷺ) replied, " Jihad in the way of Allah; Jihad in the way of Allah." [ Muslim ]

## Commentary

These various hadeeths are about the excellence of Jihad in the way of Allah. One of the merits of striving hard in the way of Allah is that if one is killed, and becomes a martyr, he will come on the Day of Resurrection with blood oozing from his wound, its colour will be the colour of blood but its smell will be the fragrance of musk. He will be seen by the first and last of this nation and other nations. Indeed, the angels will see him on that Day of Witnessing, and this will bring about adoration for him in this world and the hereafter.

Another benefit is that Paradise is mandated for whoever fights in the cause of Allah for a period as long as the time between two consecutive turns of milking a she-camel. If he joins the row and fights in the cause of Allah for this brief period in order to make the word of Allah reign supreme, Paradise becomes obligatory for him.

Another merit is that the one who goes out for Jihad in the way of Allah will get the reward of the one observes fasting and stands in Prayer from the time he left until he returns. The one who observes fasting and stands in Prayer from the time the one who strives and fights in the cause of Allah goes out until he returns is comparable to him in reward in the sight of Allah, the Mighty and Sublime. However, this is not possible as stated by the Prophet ﷺ and the companions.

Similarly, Allah has prepared for those who strive and fight in His cause hundred levels in paradise; the distance between two consecutive levels is similar to what is between the heaven and the earth. Allah has prepared them for those who strive and fight in His Cause.

These hadeeths and their ilk, which are many, indicate the excellence of Jihad in the cause of Allah. This could be with wealth and life. However, Jihad with one's life is best and greatest in reward because all the hadeeths we heard are with regards to the one who strives with his life. Whoever fights with his wealth is upon goodness. It is established from the Prophet ﷺ that whoever equips a troop in the cause of Allah has performed the battle. That is, the reward of the battle will be written for him. He who stays behind to cater for the family of the one who strives and fights in the cause of Allah in goodness has performed the battle.

We ask Allah to make you and us among those who strive and fight in His cause, seeking the Face of Allah. Verily, He is able to do all things.

## Hadeeth 1302, 1303, 1304, 1305, 1306, 1307, 1308, 1309, 1310, 1311, 1312 and 1313

وَعَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: سَمِعْتُ أَبِي، رَضِيَ اللَّهُ عَنْهُ، وَهُوَ بِحَضْرَةِ الْعَدُوِّ، يَقُولُ: قَالَ رَسُولُ اللَّهِ، ﷺ: «إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلَالِ السُّيُوفِ» فَقَامَ رَجُلٌ رَثَّ الْهَيْئَةَ فَقَالَ: يَا أَبَا مُوسَى أَنْتَ

سَمِعْتُ رَسُولَ اللَّهِ، ﷺ، يَقُولُ هَذَا؟ قَالَ: نَعَمْ، فَرَجَعَ إِلَى أَصْحَابِهِ؛ فَقَالَ: أَقْرَأُ عَلَيْكُمُ السَّلَامَ ثُمَّ كَسَرَ جَفْنَ سَيْفِهِ فَأَلْقَاهُ، ثُمَّ مَشَى بِسَيْفِهِ إِلَى الْعَدُوِّ فَضْرَبَ بِهِ حَتَّى قُتِلَ رَوَاهُ مُسْلِمٌ .

Abu Bakr bin Abu Musa Al-Ash'ari reported: I heard my father saying in the presence of the enemy: The Messenger of Allah ﷺ said, "The gates of Jannah are under the shades of the swords." A man with a shaggy appearance got up and said, "O Abu Musa! Did you hear the Messenger of Allah ﷺ say that in person?" Abu Musa replied in the affirmative; so he returned to his companions and said: "I tender you farewell greetings." Then he broke the scabbard of his sword and threw it away. He rushed towards the enemy with his sword and fought with it till he was martyred. [ Muslim ]

وَعَنْ أَبِي عَبَسٍ عَبْدِ الرَّحْمَنِ بْنِ جَبْرِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَا اغْبَرَّتْ قَدَمَا عَبْدٍ فِي سَبِيلِ اللَّهِ فَتَمَسَّهُ النَّارُ» رَوَاهُ الْبُخَارِيُّ .

Abu 'Abs 'Abdur-Rahman bin Jabr ؓ reported: The Messenger of Allah ﷺ said, "It will not happen that the feet soiled with dust while (doing Jihad ) in the way of Allah, will be touched by the fire (of Hell)." [ Al-Bukhari ]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «لَا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّهِ حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرْعِ، وَلَا يَجْتَمِعُ عَلَى عَبْدٍ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ .



Abu Hurairah رضي الله عنه said: The Messenger of Allah ﷺ said, “No one who weeps out of Fear of Allah will enter Hell until milk recedes to the udder, and the dust endured while striving in the Cause of Allah and the smoke of Hell will never subsist together.” [ At-Tirmidhi ]

وَعَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ، ﷺ، يَقُولُ: «عَيْنَانِ لَا تَمْسُهُمَا النَّارُ: عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ، وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ اللَّهِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Ibn ‘Abbas رضي الله عنه reported: I heard the Messenger of Allah ﷺ saying, “Two eyes will never be touched by the fire of Hell; an eye which weeps out of Fear of Allah and an eye which spends the night in guarding in the Cause of Allah.” [ At-Tirmidhi ]

وَعَنْ زَيْدِ بْنِ خَالِدٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا، وَمَنْ خَلَفَ غَازِيًا فِي أَهْلِهِ بِخَيْرٍ فَقَدْ غَزَا» مَتَّفَقٌ عَلَيْهِ .

Zaid bin Khalid رضي الله عنه reported: The Messenger of Allah ﷺ said, “He who equips a Ghazi (fighter) in the way of Allah is as if he has taken part in the fighting himself; and he who looks after the dependants of a Ghazi in his absence, is as if he has taken part in the fighting himself” [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي أُمَامَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «أَفْضَلُ الصَّدَقَاتِ ظِلُّ فُسْطَاطٍ فِي سَبِيلِ اللَّهِ وَمَنِيحَةُ خَادِمٍ فِي سَبِيلِ اللَّهِ، أَوْ طَرَوْقَةُ فَحْلٍ فِي سَبِيلِ اللَّهِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abu Umamah رضي الله عنه reported: The Messenger of Allah ﷺ said, "The best of charities is to provide canopy in the Cause of Allah, to pay wages to a servant in the way of Allah, and to provide a camel in the way of Allah (to be used by a Mujahid )." [ At-Tirmidhi ]

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ فَتًى مِنْ أَسْلَمَ قَالَ: يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ الْغَزَا وَلَيْسَ مَعِيَ مَا أَتَجَهَّزُ بِهِ، قَالَ: «إِنَّ فُلَانًا، فَإِنَّهُ قَدْ كَانَ تَجَهَّزَ فَمَرَضَ» فَأَتَاهُ فَقَالَ: إِنَّ رَسُولَ اللَّهِ، ﷺ، يُقْرِئُكَ السَّلَامَ وَيَقُولُ: أَعْطِنِي الَّذِي تَجَهَّزْتَ بِهِ، قَالَ: يَا فُلَانَةُ، أَعْطِيهِ الَّذِي كُنْتُ تَجَهَّزْتُ بِهِ، وَلَا تَحْبِسِي مِنْهُ شَيْئًا، فَوَاللَّهِ لَا تَحْبِسِي مِنْهُ شَيْئًا فَيُبَارِكَ لَكَ فِيهِ. رَوَاهُ مُسْلِمٌ .

Anas رضي الله عنه reported: A young man from the Aslam tribe said: "O Messenger of Allah! I would very much like to fight in the way of Allah but I do not have anything with which to equip myself for fighting." The Messenger of Allah ﷺ said, "Go to so-and-so, for he had equipped himself (for fighting) but he fell ill." So, he (the young man) went to him and said: "The Messenger of Allah ﷺ sends you his greetings and says that you should hand over to me the equipment that you have procured." The man said to his wife: "Give him the equipment which I have collected for myself and do not withhold anything from him. By Allah! Allah won't bless something you withheld (in this respect)." [ Muslim ]

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، بَعَثَ إِلَى بَنِي لَحْيَانَ، فَقَالَ: «لِيَنْبَعِثْ مِنْ كُلِّ رَجُلَيْنِ أَحَدُهُمَا، وَالْأَجْرُ بَيْنَهُمَا» رَوَاهُ مُسْلِمٌ .

Abu Sa'id Al-Khudri رضي الله عنه reported: The Messenger of Allah ﷺ sent an expedition to Banu Lahyan and said, "One man from every

two should join the fighting force, and the reward will be shared amongst them equally.” [ Muslim ]

وَعَنِ الْبَرَاءِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَتَى النَّبِيَّ ﷺ، رَجُلٌ مُقَنَّعٌ بِالْحَدِيدِ، فَقَالَ: يَا رَسُولَ اللَّهِ أَقَاتِلُ أَوْ أُسَلِّمُ؟ قَالَ: «أُسَلِّمُ، ثُمَّ قَاتِلْ» فَأَسْلَمَ، ثُمَّ قَاتِلَ فَقُتِلَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَمِلَ قَلِيلًا وَأَجَرَ كَثِيرًا» متفقٌ عليه، وَهَذَا لَفْظُ الْبُخَارِيِّ .

Al-Bara ؓ reported: A man equipped with arms came to the Prophet ﷺ and asked: “O Messenger of Allah! Should I go and fight or should I embrace Islam first?” He ﷺ replied, “Enter in the fold of Islam and then fight.” He embraced Islam and fought until he was killed. Thereupon the Messenger of Allah ﷺ said, “He accepted Islam for a short time but was rewarded much.” [ Al-Bukhari and Muslim ]

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ، قَالَ: «مَا أَحَدٌ يَدْخُلُ الْجَنَّةَ يُحِبُّ أَنْ يَرْجَعَ إِلَى الدُّنْيَا وَلَهُ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ إِلَّا الشَّهِيدُ، يَتَمَنَّى أَنْ يَرْجَعَ إِلَى الدُّنْيَا، فَيُقْتَلَ عَشْرَ مَرَّاتٍ؛ لِمَا يَرَى مِنَ الْكِرَامَةِ». وَفِي رِوَايَةٍ: «لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ» متفقٌ عليه .

Anas ؓ reported: The Prophet ﷺ said, “No one who has entered Jannah will desire to return to this world even if he should be given all that the world contains, except a martyr. For he will yearn that he should return to the world and be killed ten times on account of the dignity that he will experience by virtue of his martyrdom.”

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «يَغْفِرُ اللَّهُ لِلشَّهِيدِ كُلَّ ذَنْبٍ إِلَّا الدِّينَ» رَوَاهُ مُسْلِمٌ .



'Abdullah bin 'Amr bin Al-'As رضي الله عنه reported: The Messenger of Allah ﷺ said, "Allah forgives every sin of a martyr, except his debt." [ Muslim ]

وَفِي رِوَايَةٍ لَهُ: الْقَتْلُ فِي سَبِيلِ اللَّهِ يُكَفِّرُ كُلَّ شَيْءٍ إِلَّا الدَّيْنَ.

وَعَنْ أَبِي قَتَادَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَامَ فِيهِمْ فَذَكَرَ أَنَّ الْجِهَادَ فِي سَبِيلِ اللَّهِ، وَالْإِيمَانَ بِاللَّهِ، أَفْضَلُ الْأَعْمَالِ، فَقَامَ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ أَتُكَفَّرُ عَنِّي خَطَايَايَ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ، ﷺ: «نَعَمْ إِنْ قُتِلْتَ فِي سَبِيلِ اللَّهِ وَأَنْتَ صَابِرٌ، مُحْتَسِبٌ مُقْبِلٌ غَيْرُ مُدْبِرٍ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ قُتِلْتَ؟» قَالَ: أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ أَتُكَفَّرُ عَنِّي خَطَايَايَ؟ فَقَالَ رَسُولُ اللَّهِ، ﷺ: «نَعَمْ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ، مُقْبِلٌ غَيْرُ مُدْبِرٍ، إِلَّا الدَّيْنَ، فَإِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَالَ لِي ذَلِكَ» رَوَاهُ مُسْلِمٌ .

Abu Qatadah رضي الله عنه reported: The Messenger of Allah ﷺ stood up among his Companions and said, "Jihad in the way of Allah and belief in Allah (with all His Attributes) are the most meritorious of actions." A man stood up and said: "O Messenger of Allah! Inform me if I am killed in the way of Allah, will my sins be blotted out?" The Messenger of Allah ﷺ said, "Yes, in case you are killed in the way of Allah and you remained patient, hopeful of reward, and advancing forward without retracing back (i.e., while fighting)." Then he said, "What was your question?" He inquired again: "Inform me, if I am killed in the way of Allah, will all my sins be blotted out?" The Messenger of Allah ﷺ replied, "If you remained patient, hopeful of reward and always fought without turning your back upon enemy, everything, except debt, will be forgiven. Jibril has told me this." [ Muslim ]

## Commentary

Al-Hafidh An-Nawawee, may Allaah shower blessings on him, mentioned these numerous hadeeths in the Book of Jihad, and they encompass many issues:

One of it is that the Prophet ﷺ used to treat his companions in an excellent manner. This man came to him saying: “I would very much like to fight in the way of Allah but I do not have anything to equip myself for fighting”; that is, for use in the battle. So he directed him to a man who had procured equipment for the battle but fell ill. Then the man went to this companion of his who handed over all his equipment to him. And he said to his wife, “Do not withhold anything from him. Allah will not bless us in whatever you withhold”. So he equipped him.

Likewise, there is evidence in these hadeeths that whoever equips a fighter and gives him what will suffice for his battle is as if he has taken part in the fighting himself. And whoever takes good care of the family of the fighter will have the reward of the fighter. The expedition to *Banu Lahyan* also indicates this. The Prophet ﷺ ordered that a man from every two men should go forth and the other should look after the family of the fighter, and he will have half of his reward because the other half is for the fighter.

These hadeeths also show that one of the virtues of Jihad is that the gates of Paradise are under the swords. That is, fighting would be a means of entering paradise through its gates for whoever fights in the cause of Allah. It is established from the Prophet ﷺ that there is a gate called the gate of Jihad in Paradise, so whoever fights in the way of Allah will enter through it.

These hadeeths also indicate that martyrdom expiates for every deed except debt; that is, the debt of human being. Martyrdom does not atone for it because it is a must to pay the debt of an individual either in this world or in the hereafter. This hadeeth is warning against laxity in clearing debt and that it is not proper for one to be negligent in settling one's debt nor should he be indebted except due



to dire necessity, and not for wants. This is because the Prophet ﷺ did not give permission to the man that said, "Marry her to me." He said, "What about the Mahr of the woman?" He said, "I do not have anything except my loin-cloth. He said, "Your loin-cloth will not benefit her. If you give it to her, you will remain without a loin-cloth. And if it remains with you, she will remain without Mahr. Go and search even if it is an iron ring." So he searched but he could not find and he (i.e. the Prophet) said, "I have married her to you with what you have memorized of the Qur'aan"<sup>(1)</sup>. He did not instruct him to take loan from people even though it involves marriage, which is a pressing need. Notwithstanding, the Messenger ﷺ did not give him such permission.

He did not guide him to indebtedness because debt is very dangerous. It is reported from the Prophet ﷺ with a questionable chain that, "The soul of a believer is suspended with his debt until it is paid on his behalf"<sup>(2)</sup>. The issue is serious, so you should never consider debt as petty; it is a source of anxiety during the night and humiliation during the day. One must avoid debt, irrespective of his persona, and should not be extravagant in spending. You would see many poor people who want to spend on themselves and their families as rich men do, so they take loans from different sources, they incur debts and may even take usury. This is a great mistake. If you can only afford a meal a day, you should not take loan; rather, be patient and ask Allah to suffice you.

Allah - the most High - said:

﴿وَأِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيَكُمْ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ

عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

1 Reported by Al-Bukhaari: The Book of virtues of the Quran, chapter on reciting from the heart (4642); and Muslim: The Book of Marriage, chapter on Mahr and the permissibility of it being teaching the Quran or an iron ring (2554).

2 Reported by Ahmad (2/508); At-Tirmidhi: The Book of Funerals, chapter on what has been narrated from the Prophet that the soul of a believer will be suspended with his debt (998); and Ibn Majah: The Book of Rulings; chapter on the severity of debt (2404)



*“And if you fear poverty, Allah will enrich you if He wills, out of His Bounty. Surely, Allah is All-Knowing, All-Wise.” (At-Taubah: 28)*

As for the negligence of some people, we ask Allah for well being, who would incur debt to furnish the whole house, including staircase; or incur debts to buy a fabulous car, a poor man would insist on a hundred thousand Riyal car although a twenty thousand Riyal car is sufficient for him; these are all mistakes, signs of bad planning, weakness of faith and carelessness. This is because nothing expiates debt, including martyrdom in the cause of Allah. So why should you run into debt except due to dire necessity? I say due to dire necessity and not at times of need; that is, even if you are in need and desire luxury, do not incur debts. You should not buy anything once you do not have the money and remain patient until Allah enriches you. you should buy according to your present state.

Indeed, one of the correct common expressions is: Spread your leg according to the size of your cover-cloth. If you extend it more the cover-cloth in your possession, you would expose it to cold, sun and other elements. This is a severe warning against debt, so it is not appropriate for a person to incur debt. Debt is debt regardless of whether it was for leasing or buying a thing.

A guest would visit some fools whose conditions are straitened and heavily indebted, but they would overburden themselves and slaughter animal to honour the guest. Indeed, some of them might divorce their wives in order to slaughter for his guest. The guest will say, “Do not overburden yourself and you need not slaughter”. But the host would reject his plea and swear with divorce that he will slaughter an animal. I hold that these people are in need of enlightenment and this is the responsibility of our brothers who call to the path of Allah, may Allah reward them with good.

Here is an issue: An individual who is indebted but gives charity saying that he loves charity. This is unlawful! How would you give out charity when you are a debtor? You must fulfill the obligation first,

then the voluntary act may follow. The one who gives charity in a state of indebtedness is comparable to the one who builds a mansion but demolishes the city. Now you are asked to pay your debt, why should you give in charity? Pay up your debts, and then give in charity.

Also, these hadeeths demonstrate that Jihad without Islam will not benefit such fellow. A man sought permission from the Prophet ﷺ; he said, "O Messenger of Allah, should I go and fight or should I embrace Islam then fight?" He ﷺ said, "Enter into the fold of Islam and then fight". So he accepted Islam then fought. So also are other righteous deeds, Islam is a prerequisite for them. Allah will not accept charity, pilgrimage, fasting or any other act from anyone who is not a Muslim. For example, if we see a man that does not pray but fasts a lot, gives charity a lot, cheerful, rewards people and he is an epitome of good manners but does not pray, you should know that all his actions will not benefit him on the Day of Resurrection. He would have no reward for fasting in Ramadan if he does not observe *Salat*; he would no reward for Hajj if he performs Hajj without observing *Salat*. In fact, it is unlawful for him to enter Makkah if he does not observe Prayer because Allah, the most High, said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ  
الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا﴾

"O you who believe (in Allah's Oneness and in His Messenger Muhammad)! Verily, the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah and in the Message of Muhammad) are Najasun (impure). So let them not come near Al-Masjidal-Haram (at Makkah) after this year." (At-Taubah: 28).

Islam is a precondition for every act of worship; no act of worship will be accepted without Islam and no act of worship will be correct without Islam.



## Hadeeth 1314, 1315, 1316, 1317, 1318, 1319, 1320 and 1321

وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَجُلٌ: أَيَنْ أَنَا يَا رَسُولَ اللَّهِ إِنْ قُتِلْتُ؟ قَالَ: «فِي الْجَنَّةِ» فَأَلْقَى تَمَرَاتٍ كُنَّ فِي يَدِهِ، ثُمَّ قَاتَلَ حَتَّى قُتِلَ، رَوَاهُ مُسْلِمٌ .

*Jabir ؓ reported: A man asked the Messenger of Allah ﷺ: "Tell me where I will be if I am killed while fighting in the way of Allah?" He ﷺ replied, "In Jannah ." The man threw away the few dates which he had in his hand, jumped into the battlefield and fought on till he was killed. [ Muslim ]*

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ حَتَّى سَبَقُوا الْمُشْرِكِينَ إِلَى بَدْرٍ، وَجَاءَ الْمُشْرِكُونَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقْدَمَنَّ أَحَدٌ مِنْكُمْ إِلَى شَيْءٍ حَتَّى أَكُونَ أَنَا دُونَهُ» فَدَنَا الْمُشْرِكُونَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَوْمُوا إِلَى جَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ» قَالَ: يَقُولُ عُمَيْرُ بْنُ الْحُمَامِ الْأَنْصَارِيُّ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ جَنَّةٌ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ؟ قَالَ: «نَعَمْ» قَالَ: بَخٍ بَخٍ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَحْمِلُكَ عَلَى قَوْلِكَ بَخٍ بَخٍ؟» قَالَ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ! إِلَّا رَجَاءُ أَنْ أَكُونَ مِنْ أَهْلِهَا، قَالَ: «فَإِنَّكَ مِنْ أَهْلِهَا» فَأَخْرَجَ تَمَرَاتٍ مِنْ قَرْنِهِ، فَجَعَلَ يَأْكُلُ مِنْهُنَّ، ثُمَّ قَالَ: لَئِنْ أَنَا حَيِّتٌ حَتَّى أَكُلَ تَمَرَاتِي هَذِهِ إِنَّهَا لَحَيَاةٌ طَوِيلَةٌ! فَرَمَى بِمَا كَانَ مَعَهُ مِنَ التَّمْرِ، ثُمَّ قَاتَلَهُمْ حَتَّى قُتِلَ. رَوَاهُ مُسْلِمٌ .



Anas ؓ reported: The Messenger of Allah ﷺ and his Companions reached Badr before the polytheists, and when they arrived, he ﷺ directed: "Let no one of you advance ahead of me." When the polytheists came near, the Messenger of Allah ﷺ said, "Now stand up and proceed towards Jannah which is as wide as are the heavens and the earth." 'Umair bin Al-Humam ؓ asked: "Is Jannah as wide as are the heaven and the earth?" The Messenger of Allah ﷺ replied in the affirmative. 'Umair remarked: "Great!" The Messenger of Allah ﷺ asked him what had urged him to say so. He replied: "Nothing, O Messenger of Allah! But hope that I might become one of the inhabitants of Jannah ." The Messenger of Allah ﷺ said, "You will definitely be among them." 'Umair then took some dates out of his quiver and began to eat them, but after a short time he said: "If I survive till I eat my dates, it will mean a long life." So he threw away the dates which he had with him and then fought with the enemy till he was killed. [ Muslim ]

وَعَنْهُ قَالَ: جَاءَ نَاسٌ إِلَى النَّبِيِّ ﷺ أَنْ أِبْعَثْ مَعَنَا رَجُلًا يَعْلَمُونَا الْقُرْآنَ  
وَالسُّنَّةَ، فَبَعَثَ إِلَيْهِمْ سَبْعِينَ رَجُلًا مِنَ الْأَنْصَارِ يُقَالُ لَهُمُ الْقُرَّاءُ،  
فِيهِمْ خَالِي حَرَامٌ، يَقْرَأُونَ الْقُرْآنَ، وَيَتَدَارِسُونَ بِاللَّيْلِ يَتَعَلَّمُونَ، وَكَانُوا  
بِالنَّهَارِ يَجِئُونَ بِالْمَاءِ، فَيَضَعُونَهُ فِي الْمَسْجِدِ، وَيَحْتَطِبُونَ فَيَبِيعُونَهُ،  
وَيَشْتَرُونَ بِهِ الطَّعَامَ لِأَهْلِ الصُّفَّةِ، وَلِلْفُقَرَاءِ، فَبَعَثَهُمُ النَّبِيُّ ﷺ، فَعَرَضُوا  
لَهُمْ فَقَتَلُوهُمْ قَبْلَ أَنْ يَبْلُغُوا الْمَكَانَ، فَقَالُوا: اللَّهُمَّ بَلِّغْ عَنَّا نَبِيَّنَا أَنَّا  
قَدْ لَقِينَاكَ فَرَضِينَا عَنْكَ وَرَضِيتَ عَنَّا، وَآتَى رَجُلٌ حَرَامًا خَالَ أَنَسٍ  
مِنْ خَلْفِهِ، فَطَعَنَهُ بِرُمَحٍ حَتَّى أَفْنَدَهُ، فَقَالَ حَرَامٌ: فُزْتُ وَرَبِّ الْكَعْبَةِ،  
فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ إِخْوَانَكُمْ قَدْ قُتِلُوا وَإِنَّهُمْ قَالُوا: اللَّهُمَّ بَلِّغْ عَنَّا  
نَبِيَّنَا أَنَّا قَدْ لَقِينَاكَ فَرَضِينَا عَنْكَ وَرَضِيتَ عَنَّا» متفقٌ عَلَيْهِ، وَهَذَا لَفْظُ

مسلم .

Anas ؓ reported: Some people came to the Prophet ﷺ and said to him: "Send with us some men who may teach us the Qur'an and the Sunnah ." He ﷺ sent seventy men from the Ansar . They were called Al-Qurra' (the reciters) and among them was my maternal uncle, Haram. They used to recite the Qur'an, ponder over its meaning and learn (its wisdom) at night. In the day, they used to bring water and pour it in pitchers in the mosque, then they would collect wood and sell it; and with the sale proceeds, they would buy food for the people of As-Suffah and the needy. The Prophet ﷺ sent the reciters with these people but these (treacherous people) fell upon them and killed them before they reached their destination. (While dying) they supplicated: "O Allah convey from us the news to our Prophet that we have met You (in a way), that we are pleased with You and You are pleased with us." (The narrator said:) A man attacked Haram from behind and smote him with a spear which pierced him. Whereupon Haram said: "By the Rubb of Ka'bah, I have met with success. The Messenger of Allah ﷺ said to his Companions, "Your brethren have been slain and they were saying: "O Allah! Convey from us to our Prophet the news that we have met You (in a way) that we are pleased with You and You are pleased with us." [ Al-Bukhari and Muslim ]

وَعَنْهُ قَالَ: غَابَ عَمِّي أَنَسُ بْنُ النَّضْرِ رَضِيَ اللَّهُ عَنْهُ عَنْ قِتَالٍ بَدْرٍ، فَقَالَ: يَا رَسُولَ اللَّهِ غِبْتُ عَنْ أَوَّلِ قِتَالٍ قَاتَلْتُ الْمُشْرِكِينَ، لَئِنْ اللَّهُ أَشْهَدَنِي قِتَالَ الْمُشْرِكِينَ لَيَرَيْنَّ اللَّهَ مَا أَصْنَعُ. فَلَمَّا كَانَ يَوْمَ أُحُدٍ انْكَشَفَ الْمُسْلِمُونَ، فَقَالَ: اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلَاءِ - يَعْنِي أَصْحَابَهُ - وَأَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلَاءِ - يَعْنِي الْمُشْرِكِينَ - ثُمَّ تَقَدَّمَ فَاسْتَقْبَلَهُ سَعْدُ بْنُ مُعَاذٍ فَقَالَ: يَا سَعْدُ بْنُ مُعَاذٍ الْجَنَّةَ وَرَبَّ النَّضْرِ، إِنِّي أَجِدُ رِيحَهَا مِنْ دُونِ أُحُدٍ! قَالَ سَعْدُ: فَمَا اسْتَطَعْتُ يَا رَسُولَ اللَّهِ مَا صَنَعُ! قَالَ أَنَسُ: فَوَجَدْنَا بِهِ بَضْعًا وَثَمَانِينَ ضَرْبَةً، بِالسَّيْفِ، أَوْ



طَعْنَةً بِرُمْحٍ أَوْ رَمِيَّةً بِسَهْمٍ، وَوَجَدْنَاهُ قَدْ قُتِلَ وَمَثَلَ بِهِ الْمُشْرِكُونَ، فَمَا عَرَفَهُ أَحَدٌ إِلَّا أُخْتَهُ بِنَاتِهِ. قَالَ أَنَسٌ: كُنَّا نَرَى - أَوْ نَظُنُّ - أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِيهِ وَفِي أَشْبَاهِهِ: مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ إِلَىٰ آخِرِهَا [الأحزاب: ٣٢] متفقٌ عليه. وَقَدْ سَبَقَ فِي بَابِ الْمُجَاهَدَةِ [برقم ٩٠١] .

Anas رضي الله عنه reported: My uncle Anas bin An-Nadr رضي الله عنه was absent from the battle of Badr. He said: "O Messenger of Allah! I was absent from the first battle you fought against the pagans. (By Allah!) if Allah gives me a chance to fight against the pagans, no doubt, Allah will see how (bravely) I will fight." On the Day of Uhud, when the Muslims turned their backs and fled, he said, "O Allah! I apologize to You for what these (i.e., his companions) have done, and I denounce what these (i.e., the pagans) have done." Then he advanced and Sa'd bin Mu'adh met him. He said: "O Sa'd bin Mu'adh! By the Rubb of An-Nadr, Jannah ! I am smelling its aroma coming from before (the mountain of) Uhud," Later on, Sa'd said: "O Messenger of Allah! I cannot achieve or do what he (i.e., Anas bin An-Nadr) did. We found more than eighty wounds by swords, spears and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognise him by his finger." We used to think that the following Ayah was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with Allah (i.e., they have gone out for Jihad , and showed not their backs to the disbelievers), of them some have fulfilled their obligations (i.e., have been martyred)." (33:23).

وَعَنْ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ اللَّيْلَةَ رَجُلَيْنِ أَتْيَانِي، فَصَعِدَا بِي الشَّجَرَةَ، فَأَذْخَلَانِي دَارًا هِيَ أَحْسَنُ وَأَفْضَلُ، لَمْ أَرُ قَطُّ أَحْسَنَ مِنْهَا، قَالَا: أَمَّا هَذِهِ الدَّارُ فَدَارُ الشَّهَدَاءِ» رَوَاهُ الْبُخَارِيُّ.



وَهُوَ بَعْضُ مَنْ حَدِيثُ طَوِيلٍ فِيهِ أَنْوَاعُ الْعِلْمِ سَيَأْتِي فِي بَابِ تَحْرِيمِ  
الْكَذِبِ إِنْ شَاءَ اللَّهُ تَعَالَى .

Samurah ؓ reported: The Messenger of Allah ﷺ said, "Last night two men (angels) came to me (in a dream) and made me ascend a tree and then admitted me into a nice and excellent house, the like of which I have never seen before. One of them said: 'This house is the house of martyrs'." [ Al-Bukhari ]

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ أُمَّ الرُّبَيْعِ بِنْتَ الْبَرَاءِ وَهِيَ أُمُّ حَارِثَةَ ابْنِ  
سُرَاقَةَ، أَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ أَلَا تُحَدِّثُنِي عَنْ حَارِثَةَ -  
وَكَانَ قُتِلَ يَوْمَ بَدْرٍ - فَإِنْ كَانَ فِي الْجَنَّةِ صَبَرْتُ، وَإِنْ كَانَ غَيْرَ ذَلِكَ  
اجْتَهَدْتُ عَلَيْهِ فِي الْبُكَاءِ، فَقَالَ: «يَا أُمَّ حَارِثَةَ إِنَّهَا جَنَّانٌ فِي الْجَنَّةِ، وَإِنْ  
ابْنُكَ أَصَابَ الْفِرْدَوْسَ الْأَعْلَى». رَوَاهُ الْبُخَارِيُّ .

Anas ؓ reported: Umm Ar-Rubaiy' bint Al-Bara', who was the mother of Harithah bin Suraqah, came to the Prophet ﷺ and said: "O Messenger of Allah! Will you not tell me about Harithah? (He was killed in the battle of Badr). If he is in Jannah I shall show endurance, but if he has met another fate, I may exert myself in weeping for him." He ﷺ replied, "O mother of Harithah, in the gardens of Jannah there are many ranks, and your son has attained Al-Firdaus , the highest." [ Al-Bukhari ]

وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جِيءَ بِأَبِي إِلَى  
النَّبِيِّ ﷺ قَدْ مَثَلَ بِهِ، فَوُضِعَ بَيْنَ يَدَيْهِ، فَذَهَبَتْ أَكْشِفُ عَنْ  
وَجْهِهِ فَنَهَانِي قَوْمِي فَقَالَ النَّبِيُّ ﷺ: «مَا زَالَتِ الْمَلَائِكَةُ تُظِلُّهُ  
بِأَجْنِحَتَيْهَا» مَتَّفَقٌ عَلَيْهِ.

Jabir bin 'Abdullah ؓ reported: The dead body of my father, who was mutilated by the enemy, was brought and placed before the Prophet ﷺ. I got up to uncover his face but the people stopped me, and the Prophet ﷺ said, "The angels continue to cover him with their wings." [ Al-Bukhari and Muslim ]

وَعَنْ سَهْلِ بْنِ حُنَيْفٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ سَأَلَ اللَّهَ تَعَالَى الشَّهَادَةَ بِصِدْقٍ بَلَغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ وَإِنْ مَاتَ عَلَى فِرَاشِهِ» رَوَاهُ مُسْلِمٌ .

Sahl bin Hunaif ؓ reported: The Messenger of Allah ﷺ said, "He who supplicates Allah sincerely for martyrdom, Allah will elevate him to the station of the martyrs, even if he dies on his bed." [ Muslim ]

'Abdullah bin Abu Aufa ؓ reported: On one occasion the Messenger of Allah ﷺ was confronting the enemy. He waited until the sun had declined. Then he stood up to address the people and said, "O people! Do not wish for an encounter with the enemy. Pray to Allah to grant you safety; (but) when you encounter them, show patience, and know that Jannah is under the shades of the swords." Then he ﷺ said: "Allahumma munzilal-kitab, wa mujriyas-sahab, wa hazimal-Ahzab, ihzimhum wansurna alaihim (O Allah, Revealer of the Book, Disperser of the clouds, Defeater of the Confederates, put our enemy to rout and support us against them)." [ Al-Bukhari and Muslim ]

## Commentary

These hadeeths discuss the virtues of martyrs, those who were killed in the way of Allah. Allah, Glorified be He and The most High, has promised them Paradise:

﴿إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّهُ لَهُمُ الْجَنَّةُ﴾

يُقْتَلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْدًا عَلَيْهِ حَقٌّ فِي التَّوْرَةِ

وَالْإِنْجِيلِ وَالْقُرْآنِ ﴿١١١﴾

*“Verily Allah has purchased of the believers their lives and their properties for (the price) that theirs shall be the paradise. They fight in Allah’s Cause, so they kill (others) and are killed. It is a promise in truth, which is binding, on Him in the Taurat (Torah) and the Injeel (Gospel) and the Qur’an”. (At-Taubah: 111).*

The author mentioned a number of hadeeths in this chapter which demonstrate the sincerity of the companions, may Allah be pleased with them, and the truthfulness of their faith. The Prophet ﷺ would inform them of the rewards of the martyrs, and they would throw away the food substance in their hands and march toward Jihad in the cause of Allah. Then they would be killed and meet Allah, the Mighty and Sublime, being pleased Him and He being pleased with them. Undoubtedly, this is from the virtues of the companions, may Allah be pleased with them, in which no one after them would surpass them in it.

This is Umayr bin Al-Himaan Al-Ansari, may Allah be pleased with him, when the Prophet ﷺ said on the day of the battle of Badr: “He who fights them hoping for reward, advancing without going backward, paradise is mandatory for him in which its width is like the width of the heaven and the earth.” He said, “O Messenger of Allah, Paradise whose width is like the heavens and the earth? He ﷺ said, “Yes.” So he removed date fruits from his quiver where food is usually kept for the fighter to take, and began to eat them. Then life seems so long, may Allah be pleased with him, so he said, “By Allah, were I to stay till I finish eating these dates that would mean a long life”. Then he marched forth and fought until he was killed, may Allah be pleased with him. And the Prophet ﷺ bore witness that he would be in Paradise.



So also was Anas bin Nadar, may Allah be pleased with him. He met Sa'd bin Mu'adh during the battle of Uhud and informed him that he could perceive the fragrance of Paradise beyond Uhud. Ibn Qayyim (may Allah be pleased with him) said, 'Ability to perceive the fragrance of Paradise, which is in the heavens, while still on earth is one of the miracles with which Allah honours whomever He wills from amongst His slaves.' This was for Allah to strengthen his certainty of faith, so he could perceive it in real sense which spurred him to fight until he was killed. He, may Allah be pleased with him, was absent at the battle of Badr because most of the companions, may Allah be pleased with them, did not march forth to Badr. The expedition only intended to capture the merchandise which Abou Sufyan was bringing from Syria to Makkah, not to fight, but Allah brought them against their enemies without appointment. So he stayed behind because they were not ordered to go out for battle.

However, he, may Allah be pleased with him, said: "If Allah gives me a chance to fight against the pagans, He will see how I will fight". Then he moved forward, he strived and fought till he was killed. They found more than eighty or ninety injuries on his body which showed that he ventured deep and plunged into the rows of the polytheists. No one could recognize his corpse except his sister. He, may Allah be pleased with him, said during the battle: "O Allah, I apologise to You for what these people have done," that is, his companions who exposed the ranks during the battle of Uhud, "and I denounce what these people have done" that is, the pagans.

These stories and similar ones clearly show that Allah chose the best of creatures for His Prophet ﷺ, which confirms his saying: "The best people are my generation, then those that follow them, then those that follow them".<sup>(1)</sup>

We ask Allah to make you and us reach the status of the martyrs and join us together in the Gardens of bliss.

1 Reported by Al-Bukhaari: The Book of Testimonies, chapter on not testifying

## Hadeeth 1322, 1223, 1324, 1325, 1326, 1327, 1328, 1329, 1330, 1331 and 1332

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ طَلَبَ الشَّهَادَةَ صَادِقًا أُعْطِيَهَا وَلَوْ لَمْ تُصِبْهُ» رَوَاهُ مُسْلِمٌ .

*Anas reported: The Messenger of Allah ﷺ said, "He who supplicates sincerely for martyrdom, it will be granted to him even though he is not killed on the battlefield." [ Muslim ]*

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَجِدُ الشَّهِيدُ مِنْ مَسِّ الْقَتْلِ إِلَّا كَمَا يَجِدُ أَحَدُكُمْ مِنْ مَسِّ الْقَرْصَةِ» رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

*Abu Hurairah reported: The Messenger of Allah ﷺ said, "The martyr experiences no more pain in being slain than one of you experiences from the stinging of an ant." [ At-Tirmidhi ]*

وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا الْعَدُوَّ انْتَضَرَ حَتَّى مَالَتِ الشَّمْسُ، ثُمَّ قَامَ فِي النَّاسِ فَقَالَ: «أَيُّهَا النَّاسُ، لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَسَلُّوْا لِلَّهِ الْعَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ» ثُمَّ قَالَ: «اللَّهُمَّ مُنْزِلَ الْكِتَابِ وَمُجْرِيَ السَّحَابِ، وَهَازِمَ الْأَحْزَابِ اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ» مُتَّفَقٌ عَلَيْهِ .

*'Abdullah bin Abu Aufa reported: On one occasion the Messenger of Allah ﷺ was confronting the enemy. He waited until*

the sun had declined. Then he stood up to address the people and said, "O people! Do not wish for an encounter with the enemy. Pray to Allah to grant you safety; (but) when you encounter them, show patience, and know that Jannah is under the shades of the swords." Then he ﷺ said: "Allahumma munzilal-kitab, wa mujriyas-sahab, wa hazimal-Ahzab, ihzimhum wansurna alaihim (O Allah, Revealer of the Book, Disperser of the clouds, Defeater of the Confederates, put our enemy to rout and support us against them)." [ Al-Bukhari and Muslim ]

وَعَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «ثُتْنَانِ لَا تُرَدَّانِ، أَوْ قَلَمًا تُرَدَّانِ: الدُّعَاءُ عِنْدَ النَّدَاءِ وَعِنْدَ الْبَأْسِ حِينَ يُلْحِمُ بَعْضُهُمْ بَعْضًا» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Sahl bin Sa'd ﷺ reported: The Messenger of Allah ﷺ said, "Supplications at two times are never turned down (or said, "Are seldom turned down"), a supplication after the Adhan has been proclaimed, and a supplication during the battle combating the enemy." [ Abu Dawud ]

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا غَزَا قَالَ: «اللَّهُمَّ أَنْتَ عِزِّي وَنَصِيرِي، بِكَ أَحُولُ، وَبِكَ أَصُولُ، وَبِكَ أَقَاتِلُ» رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Anas ﷺ reported: Whenever the Messenger of Allah ﷺ set out to participate in Jihad , he would supplicate: "Allahumma Anta 'adudi wa nasiri, bika ahulu, wa bika asulu, wa bika uqatilu (O Allah, You are my Supporter and my Helper. With Your help I get strength, and with Your help I bounce upon the enemy and defeat it, and with Your help I fight)." [ Abu Dawud and At-Tirmidhi ]

وَعَنْ أَبِي مُوسَى، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، كَانَ إِذَا خَافَ قَوْمًا



قَالَ: اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ .

Abu Musa Al-Ash'ari ؓ reported: When the Prophet ﷺ had any fear of an enemy, he used to supplicate: "Allahumma inna naj'aluka fi nuhurihim, wa na'udhu bika min shururihim (O Allah! We put You in front of them, and we seek refuge in You from their evils)." [ Ahmad and Abu Dawud ]

وَعَنِ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرِ إِلَى يَوْمِ الْقِيَامَةِ» مُتَّفَقٌ عَلَيْهِ .

Ibn 'Umar ؓ reported: The Messenger of Allah ﷺ said, "There is goodness in the forelocks of horses till the Day of Resurrection." [ Al-Bukhari and Muslim ]

وَعَنْ عُرْوَةَ الْبَارِقِيِّ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، قَالَ «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرِ إِلَى يَوْمِ الْقِيَامَةِ: الْأَجْرُ، وَالْمَغْنَمُ» مُتَّفَقٌ عَلَيْهِ.

'Urwah Al-Bariqi ؓ reported: The Prophet ﷺ said, "Goodness is tied to the foreheads of horses until the Day of Resurrection, i.e., reward (in the Hereafter) and spoils." [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَنْ احْتَبَسَ فَرَسًا فِي سَبِيلِ اللَّهِ، إِيمَانًا بِاللَّهِ، وَتَصَدِيقًا بِوَعْدِهِ، فَإِنَّ شَبْعَهُ، وَرِيَّةَ وَرَوْتَهُ، وَبَوْلَهُ فِي مِيزَانِهِ يَوْمَ الْقِيَامَةِ» رَوَاهُ الْبُخَارِيُّ.

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "He who keeps a horse for Jihad purposes, having faith in Allah and relying on His Promise, will find that its fodder, drink, droppings and urine will all be credited to him in his Scales on the Day of

Resurrection.” [ Al-Bukhari ]

وَعَنْ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، بِنَاقَةٍ مَخْطُومَةٍ فَقَالَ: هَذِهِ فِي سَبِيلِ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَكَ بِهَا يَوْمَ الْقِيَامَةِ سَبْعُمِائَةٍ نَاقَةٍ كُلُّهَا مَخْطُومَةٌ» رَوَاهُ مُسْلِمٌ .

Abu Mas'ud ؓ reported: A man came to the Prophet ﷺ with a she-camel wearing a nose-string and said: "This is (a gift) in the Cause of Allah." The Messenger of Allah ﷺ replied, "You will have in return for it on the Day of Resurrection seven hundred she-camels and every one of them will be wearing a nose-string." [ Muslim ]

وَعَنْ أَبِي حَمَادٍ - وَيُقَالُ: أَبُو سَعَادٍ، وَيُقَالُ: أَبُو أَسَدٍ، وَيُقَالُ: أَبُو عَامِرٍ، وَيُقَالُ: أَبُو عَمْرٍو، وَيُقَالُ: أَبُو الْأَسْوَدِ، وَيُقَالُ: أَبُو عَبْسٍ - عُقْبَةُ بْنُ عَامِرٍ الْجُهَنِيُّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: «وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ، أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ، أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ، أَلَا إِنَّ الْقُوَّةَ الرَّمْيُ» رَوَاهُ مُسْلِمٌ .

'Uqbah bin 'Amir Al-Juhani ؓ reported: I heard the Messenger of Allah ﷺ saying from the pulpit, "Prepare to meet them (the enemy) with as much strength as you can afford. Verily! Strength is in archery, strength is in archery, strength is in archery." [ Muslim ]

## Commentary

Some of the hadeeths quoted by the author, Hafidh An-Nawawee, may Allaah shower blessings on him, are discussing the virtues of the martyrs. Numerous hadeeths have been discussed previously, some of them are about the merits of participating in Jihad with riding camel

and arrow.

In the first hadeeth, the Prophet ﷺ stated that the experience in being slain for a martyr in the way of Allah would be like a bite of an ant or any other insect. This is because Allah will make the death easy for him just as He will make the coming out of his soul easy. The soul will be given glad tidings of the Pleasure of Allah, the Mighty and Sublime, and Paradise which makes its exit easier.

Also, when the Prophet ﷺ addressed people, he explained the wisdom in his saying, “Do not wish to meet with the enemy. Ask Allah for well being. But if you meet them, be steadfast because Paradise is under the shades of the swords”. The point of reference in this hadeeth is his saying, “Paradise is under the shades of the swords”.

Another excellence of Jihad in the way of Allah, the Might and Majesty, is that a reward will be recorded for the riding beast as stated by the Prophet ﷺ: “There is good in the forehead of horses till the Day of Resurrection”.

The intent by horse is that which is employed in Jihad because he explained this good with his saying, “reward and booties”. This reward is for a horse meant for Jihad, and there is good in its forehead until the Day of Resurrection. The hadeeth could also connote a general sense; that is, whichever horse, whether it is the one that fights or not.

Also included is that a man came to the Messenger of Allah ﷺ with a dromedary wearing a nose rope and said, “O Messenger of Allah, this is in the cause of Allah”. Then the Prophet ﷺ informed him that Allah has prepared for him on the Day of Resurrection seven hundred dromedaries, every one of them wearing a nose rope. This is because Allah, the most High, multiplies good deed in ten manifolds to seven hundred multiples and higher multiples. An aspect of Jihad in the way of Allah is assisting with the arrow: throwing or archery. The Prophet ﷺ gave an address one day and he mentioned the saying of Allah, the most High, during one of his speeches:

﴿وَأَعِذُوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ﴾



“And make ready against them all you can of power.” [Al-Anfal: 60]

Surely, “power means archery, power means archery, power means archery.” Shooting is according to its time: During the era of the Prophet, shooting was with bow and arrow but it is with bombs and guns in our time. So shooting is according to one’s epoch.

We ask Allah, the most High, to make you and us among the fighters in His Cause with wealth and life. Surely, He is able to do all things.

## Hadeeth 1335, 1336, 1337, 1338, 1339, 1340, 2341, 1342 and 1343

وَعَنْهُ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ، ﷺ، يَقُولُ: «إِنَّ اللَّهَ يُدْخِلُ بِالسَّهْمِ الْوَاحِدِ ثَلَاثَةَ نَفَرٍ الْجَنَّةَ: صَانِعَهُ يَحْتَسِبُ فِي صَنْعَتِهِ الْخَيْرَ، وَالرَّامِيَ بِهِ، وَمُنْبِلُهُ. وَارْمُوا وَارْكَبُوا، وَأَنْ تَرْمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَرْكَبُوا. وَمَنْ تَرَكَ الرَّمْيَ بَعْدَ مَا عَلَّمَهُ رَغْبَةً عَنْهُ، فَإِنَّهَا نِعْمَةٌ تَرَكَّهَا» أَوْ قَالَ: «كَفَرَهَا». رَوَاهُ أَبُو دَاوُدَ .

‘Uqbah bin ‘Amir Al-Juhani رضي الله عنه reported: I heard the Messenger of Allah ﷺ saying, “Allah will admit three persons to Jannah for one arrow; the maker who has a good motive in making it, the one who shoots it, and the one who hands it up for shooting. So shoot and ride, but I like your shooting (more) than your riding. He who gives up archery after becoming adept in it for lack of interest, neglects a (great) blessing.” (Or said,) “One who does so is ungrateful.” [ Abu Dawud ]

وَعَنْ سَلَمَةَ بْنِ الْأَكْوَعِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: مَرَّ النَّبِيُّ ﷺ، عَلَى نَفَرٍ يَنْتَضِلُونَ، فَقَالَ: «ارْمُوا بَنِي إِسْمَاعِيلَ فَإِنَّ أَبَاكُمْ كَانَ رَامِيًّا» رَوَاهُ

## البُخَارِي .

Salamah bin Al-Akwa ؓ reported: The Prophet ﷺ happened to pass by a group of people who were having a shooting match. (Upon seeing them, he ﷺ) said, "Shoot, O sons of (Prophet) Isma'il, for your father was an archer." [ Al-Bukhari ]

وَعَنْ عَمْرِو بْنِ عَبَسَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ، ﷺ، يَقُولُ: «مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ فَهُوَ لَهُ عِدْلُ مُحَرَّرَةٍ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

‘Amr bin ‘Abasah ؓ reported: I heard the Messenger of Allah ﷺ saying: "He who shoots an arrow for the sake of Allah, will have a reward equal to the emancipation of a slave." [ Abu Dawud and At-Tirmidhi ]

وَعَنْ أَبِي يَحْيَى خُرَيْمِ بْنِ فَاتِكٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَنْ أَنْفَقَ نَفَقَةً فِي سَبِيلِ اللَّهِ كُتِبَ لَهُ سَبْعُمِائَةٍ ضِعْفٍ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Yahya Khuraim bin Fatik ؓ reported: The Messenger of Allah ﷺ said, "He who makes a contribution in Allah's way, will have his reward seven hundred times recorded to his credit." [ At-Tirmidhi ]

وَعَنْ أَبِي سَعِيدٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَا مِنْ عَبْدٍ يَصُومُ يَوْمًا فِي سَبِيلِ اللَّهِ إِلَّا بَاعَدَ اللَّهُ بِذَلِكَ الْيَوْمِ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا» متفقٌ عليه .

Abu Sa'id Al-Khudri رضي الله عنه reported: The Messenger of Allah ﷺ said, "Every slave of Allah who observes Saum (fasting) for a day in the Cause of Allah, Allah will keep his face from Hell-fire at a distance of seventy years." [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي أُمَامَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ، ﷺ، قَالَ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ جَعَلَ اللَّهُ بَيْنَهُ وَبَيْنَ النَّارِ خَنْدَقًا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abu Umamah رضي الله عنه reported: The Prophet ﷺ said, "He who observes Saum (fasting) for a day in the Cause of Allah, Allah will keep his face from Hell-fire at a distance equivalent to that between heaven and the earth." [ At-Tirmidhi ]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَنْ مَاتَ وَلَمْ يَغْزُ، وَلَمْ يُحَدِّثْ نَفْسَهُ بِغَزْوٍ، مَاتَ عَلَى شُعْبَةٍ مِنَ النِّفَاقِ» رَوَاهُ مُسْلِمٌ.

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "He who dies without having fought in the Cause of Allah or without having thought of doing so, will die with one characteristic of hypocrisy in him." [ Muslim ]

وَعَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا مَعَ النَّبِيِّ، ﷺ، فِي غَزَاةٍ فَقَالَ: «إِنَّ بِالْمَدِينَةِ لَرَجَالًا مَا سِرْتُمْ مَسِيرًا، وَلَا قَطَعْتُمْ وَادِيًا إِلَّا كَانُوا مَعَكُمْ، حَبَسَهُمُ الْمَرَضُ».

وَفِي رِوَايَةٍ: «حَبَسَهُمُ الْعُذْرُ». وَفِي رِوَايَةٍ: «إِلَّا شَرَكُوكُمْ فِي الْأَجْرِ» رَوَاهُ



البُخَارِيُّ مِنْ رِوَايَةِ أَنَسٍ، وَرَوَاهُ مُسْلِمٌ مِنْ رِوَايَةِ جَابِرٍ وَالْفِظْ لَهُ .

Jabir ؓ reported: We accompanied the Prophet ﷺ in an expedition when he ﷺ said, “Some people have remained behind us in Al-Madinah, and we never cross a valley but they are with us. They share the reward with us because they have been held back by valid excuse.”

In another narration the wordings are: “...by any genuine excuse.”

In another narration the wordings are: “They are your partners in reward.” [ Al-Bukhari ]

وَعَنْ أَبِي مُوسَى، رَضِيَ اللَّهُ عَنْهُ، أَنَّ أَعْرَابِيًّا أَتَى النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِيُذْكَرَ، وَالرَّجُلُ يُقَاتِلُ لِيَرَى مَكَانَهُ؟

Abu Musa ؓ reported: A bedouin came to the Prophet ﷺ and said: “O Messenger of Allah! One man fights for booty, another fights to win fame, and the third fights for show off.” Another narration is: “One fights for displaying his valour, another fights out of his family pride.” Another narration is: “One fights out of rage.” He asked: “Which of them is fighting in the Cause of Allah?” The Messenger of Allah ﷺ said, “The one who fights so that Word of Allah (Islam) be exalted, is the one who fights in the Cause of Allah.” [ Al-Bukhari and Muslim ]

## Commentary

These hadeeths explain issues regarding Jihad in the way of Allah. Among them is throwing or shooting. It has preceded that the Prophet ﷺ said, “Surely, power means archery.” He repeated it three times. There is exhortation towards learning archery in these hadeeths quoted by the author in this chapter. In some hadeeths, the Prophet ﷺ disassociated himself from whoever abandons archery after Allah has

blessed him with it.

And in another hadeeth, he ﷺ said, “Lands shall be laid open to you and Allah will suffice you (against your enemies), but none of you should neglect practicing his skill in archery”.

In these hadeeths and similar ones, there is encouragement to learn the art of archery and a person should endeavour to learn how to use weapon, even if it is a light weapon, because he does not know what will happen to him. The Prophet ﷺ even permitted prize for archery and similar competitions. For example, two persons may engage in a shooting competition with the winner taking the prize; there is no harm in this and it is permissible since it encourages people to learn shooting.

In these hadeeths, the Prophet ﷺ said, “Ride and shoot. For you to shoot is beloved to me that you should ride”. This is because shooting will reach a rider and an infantryman, but riding will only reach a rider. Thus, shooting is more beloved to the Prophet ﷺ than riding.

Likewise, there is evidence for the excellence of fasting during Jihad in the way of Allah in these hadeeths. Allah will keep the face of a person who fasts for a day in the cause of Allah from the Hell at a distance of seventy years.

These hadeeths show the obligation of sincerity of intention to Allah. The Prophet ﷺ was asked about a man who fights to display his bravery, another who fights out of feeling of indignation, and another who fights out of anger on behalf of his people. He said, “The one who fights so that the Word of Allah (Islam) be the most High, is the one who fights in the Cause of Allah.”

## Hadeeth 1344, 1345, 1346, 1347, 1348, 1349, 1350, 1351 and 1352

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ غَازِيَةٍ، أَوْ سَرِيَّةٍ تَغْزَوُ، فَتَغْنَمُ وَتَسْلَمُ، إِلَّا كَانُوا قَدْ

تَعَجَّلُوا ثُلثِي أَجُورِهِمْ، وَمَا مِنْ غَازِيَةٍ أَوْ سَرِيَّةٍ تُخَفِقُ وَتُصَابُ إِلَّا تَمَّ أَجُورُهُمْ». رَوَاهُ مُسْلِمٌ .

*‘Abdullah bin ‘Amr bin Al-‘As ؓ reported: The Messenger of Allah ﷺ said, “A detachment of soldiers, large or small, who fights in the way of Allah, gets its share of booty and returns safe and sound, receives in advance two-thirds of its reward (only one-third remaining to its credit will be received in the Hereafter). And a troop of soldiers, large or small, that returns disappointed and is afflicted by misery, will receive its full reward (in the Hereafter).”*  
[ Muslim ]

وَعَنْ أَبِي أُمَامَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ أَئِذَنْ لِي فِي السِّيَاحَةِ فَقَالَ النَّبِيُّ، ﷺ: «إِنَّ سِيَاحَةَ أُمَّتِي الْجِهَادُ فِي سَبِيلِ اللَّهِ، عَزَّ وَجَلَّ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ.

*Abu Umamah ؓ reported: A man sought permission from the Messenger of Allah ﷺ to travel in the land. He ﷺ said to him, “Travel for my people is Jihad in the Cause of Allah, glory be to Him.”* [ Abu Dawud ]

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ، ﷺ، قَالَ: «فَقْلَةُ كَغَزْوَةٍ» رَوَاهُ أَبُو دَاوُدَ. بِإِسْنَادٍ حَسَنٍ.

*‘Abdullah bin ‘Amr bin Al-‘As ؓ reported: The Prophet ﷺ said, “The return from an expedition is an act as meritorious as fighting.”* [ Abu Dawud ]

وَعَنِ السَّائِبِ بْنِ يَزِيدَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَمَّا قَدِمَ النَّبِيُّ، ﷺ، مِنْ غَزْوَةِ تَبُوكَ تَلَقَّاهُ النَّاسُ، فَتَلَقَّيْتُهُ مَعَ الصَّبِيَّانِ عَلَى ثَنِيَّةِ الْوَدَاعِ. رَوَاهُ أَبُو



داود بِإِسْنَادٍ صَحِيحٍ بِهَذَا اللَّفْظِ.

As-Sa'ib bin Yazid ؓ reported: When the Prophet ﷺ returned from the battle of Tabuk, people went out from Al-Madinah to meet him and I also met him with other children at Thaniyah-tul-Wada'. [ Abu Dawud ]

وَعَنْ أَبِي أُمَامَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ، ﷺ، قَالَ: «مَنْ لَمْ يَغْزُ، أَوْ يُجَهِّزْ غَازِيًا، أَوْ يَخْلُفْ غَازِيًا فِي أَهْلِهِ بِخَيْرٍ، أَصَابَهُ اللَّهُ بِقَارِعَةٍ قَبْلَ يَوْمِ الْقِيَامَةِ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Abu Umamah ؓ reported: The Prophet ﷺ said, "He who neither takes part in fighting nor equips a warrior nor looks after his (the warrior's) family, will be afflicted by severe calamities before the Day of Resurrection." [ Abu Dawud ]

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، قَالَ: «جَاهِدُوا الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَالسِّتَتِكُمْ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Anas ؓ reported: The Prophet ﷺ said, "Fight the polytheists with your wealth, lives and tongues." [ Abu Dawud ]

وَعَنْ أَبِي عَمْرٍو. وَيُقَالُ: أَبُو حَكِيمٍ النُّعْمَانِ بْنِ مُقَرَّرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: شَهِدْتُ رَسُولَ اللَّهِ، ﷺ، إِذَا لَمْ يُقَاتِلْ مِنْ أَوَّلِ النَّهَارِ آخَرَ الْقِتَالِ حَتَّى تَزُولَ الشَّمْسُ، وَتَهَبَّ الرِّيحُ، وَيَنْزِلَ النَّصْرُ. رَوَاهُ أَبُو دَاوُدَ. وَالتَّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

An-Nu'man bin Muqarrin ؓ reported: I was with the Messenger of Allah ﷺ when I witnessed that if he did not begin fighting in

the early part of the day, he would postpone fighting till the sun had declined, the blowing of the breeze had blown and the victory from Allah had come. [ Abu Dawud and At-Tirmidhi ]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ، «لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَاسْأَلُوا اللَّهَ الْعَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ، فَاصْبِرُوا» متفقٌ عَلَيْهِ

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, “Do not wish for an encounter with the enemy. Pray to Allah to grant you safety; (but) when you encounter them, show patience.” [ Al-Bukhari and Muslim ]

وَعَنْهُ وَعَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ، ﷺ، قَالَ: «الْحَرْبُ خَدْعَةٌ» متفقٌ عَلَيْهِ .

Abu Hurairah and Jabir ؓ reported: The Prophet ﷺ said, “War is deception.” [ Al-Bukhari and Muslim ]

## Commentary

These are the remaining hadeeths in the Book of Jihad. They contain exhortation towards fighting and that if a person does not fight and does not have any longing to do so, and he does not look after the family and wealth of the fighter, he will be afflicted with a calamity before the Day of Resurrection. This calamity perhaps can be explained with the previous hadeeth: “Whoever dies without having fought in the Cause of Allah and without having thought of it in his mind dies with a branch of hypocrisy”.

It also contains exhortation towards fighting the polytheists with wealth, life and tongue. With wealth, it means one spends one's wealth in assisting the fighters, buying weapons for them and fulfilling other needs; fighting with life means marching forth to fight; and with the tongue entails encouraging them with war songs because mockery of

the polytheists affects them and it would be an evil memory to them till whenever Allah wills. For example, till today we hear the mockery of Hasan bin Thabit and Abdullah bin Rawahah and others, may Allah be pleased with them all, of the polytheists.

In these hadeeths, mentioned by the author, is the merit of fighting in the cause of Allah and that it is among the best of deeds. Numerous hadeeths have previously discussed this connotation and the author, may Allaah shower blessings on him, has quoted hadeeths regarding it. This is because the chapter of Jihad is among the chapters of the religion so much about which the Prophet ﷺ said, “The peak of its hump” (i.e. the peak of the hump of Islam) is Jihad in the cause of Allah. This is due to what it contains of raising the Word of Allah high, assisting Islam and the Muslims and other great benefits.

Allah alone grants success.

## Chapter 235: martyrdom without fighting

### HADEETH 1353 and 1354

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «الشُّهَدَاءُ خَمْسَةٌ: الْمَطْعُونُ وَالْمَبْطُونُ، وَالْغَرِيقُ، وَصَاحِبُ الْهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ» متفق عليه .

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, “The martyrs are of five kinds: One who dies of plague; one who dies of disease of his belly; the drowned; one who dies under the debris (of construction, etc.), and one who dies while fighting in the way of Allah.” [ Al-Bukhari and Muslim ]*

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَا تَعُدُّونَ الشُّهَدَاءَ فِيكُمْ؟» قَالُوا: يَا



رَسُولَ اللَّهِ مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ، فَهُوَ شَهِيدٌ. قَالَ: «إِنَّ شُهَدَاءَ أُمَّتِي إِذَا لَقِيتُ!» قَالُوا: فَمَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الطَّاعُونِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الْبَطْنِ فَهُوَ شَهِيدٌ، وَالْغَرِيقُ شَهِيدٌ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "Whom do you reckon to be martyr amongst you?" The Companions replied: "The one who is killed in Allah's way." He said, "In that case, the martyrs among my people would be few." The Companions asked: "O Messenger of Allah! Then who are the martyrs?" He replied, "He who is killed in the way of Allah is a martyr; he who dies naturally in the Cause of Allah is a martyr; he who dies of plague is a martyr; and he who dies of a belly disease is a martyr; and he who is drowned is a martyr." [ Muslim ]

## Commentary

The author, may Allaah shower blessings on him, said: The chapter on martyrdom without fighting. The one killed in battle in the Cause of Allah is at the highest level of the martyrs. As for the other martyrs, they are martyrs regarding the rulings of the hereafter as pointed out by the author, may Allaah shower blessings on him, but not in the rulings of this world. What makes this clearer is that the martyr that is killed in the way of Allah is a martyr in this world and the hereafter. So, he is a martyr in this world; if he is killed, he will neither be washed nor shrouded and Funeral Prayer would not be performed for him. He will simply be buried and the two angels who should ask about his Lord, his religion and his Prophet will not visit him. He will not be washed so that the traces of blood which led to his death in the way of Allah would remain on him. He will come on the Day of Resurrection with his oozing blood; its colour will be the colour of blood and its

smell will be the fragrance of musk.

Accordingly, the scholars say it is prohibited to wash him or wash his blood; rather, he should be left as he was. He will not be shrouded (with separate clothes) but wrapped in his last cloth so that he will come on the Day of Resurrection in these clothes. Likewise, the Funeral Prayer should not be observed for him because its essence is to seek intercession for the dead. The Prophet ﷺ said about the Funeral prayer for the dead: "Any Muslim man that dies, and forty men stand for his funeral prayer, who do not associate anything with Allah, Allah will accept their intercession."<sup>(1)</sup> The one who was killed in the cause of Allah is not in need of intercession from anyone because he has achieved this by offering his neck to the enemies of Allah for the Word of Allah to reign supreme.

Similarly, the Prophet ﷺ gave the reason why he will not pass through the trial in his grave: "The flash of the swords above his head is sufficient trial"<sup>(2)</sup> that is, it is sufficient as trial. The Messenger of Allah has spoken the truth. So he will be wrapped in his cloth so that he will come in it on the Day of Resurrection and they will not perform the Funeral prayer for him.

A similar case in point, in some ways, is a man who dies as a pilgrim. He will be washed with water and lotus plant, but he will not be mummified, perfume will not be used on him and his head will not be covered. Then, he will not be shrouded in clothes other than the clothes of *Ihram* that was on him because he will be resurrected on the Day of Resurrection making *Talbiyah*. He will be restored to life saying: *Labbayka Allahumma Labayk*.

As for the hereafter, Allah – the Mighty and Sublime – said:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٥٧﴾ فَرِحِينَ بِمَا ءَاتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

1 Reported by Muslim: The Book of Funerals, chapter on anyone who has forty people observe Funeral prayer for him (1577).

2 Preceded.



يَحْزَنُونَ ﴿١٧٠﴾ ۞ يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ ﴿١٧١﴾

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرَ

عَظِيمٍ ﴿١٧٢﴾

*“Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. They rejoice in a Grace and a Bounty from Allah, and that Allah will not waste the reward of the believers.”*  
[Al-‘Imran: 169-172].

The other martyrs mentioned in the hadeeth are martyrs in the hereafter but not in this world. Notwithstanding, they are not equal to those killed in the cause of Allah who are martyrs in this world and the Hereafter. In a general sense, they are all martyrs but each will be in degrees according to that which he did: the one who dies of plague, the one who dies of a belly disease, the one who drowns and the one who dies under the debris. These are four categories:

The first: *Al-Mat'un* refers to the one who dies of plague, which is any epidemic disease with high death rate- we ask Allah for well-being. It devastates any land where it appears; hence, the Prophet ﷺ said regarding it: “If you get wind of the outbreak of plague in a land, you should not enter it; but if it spreads in the land where you are, you should not depart from it”.<sup>(1)</sup> That is, how can you run away from Allah, the Mighty and Sublime? Consider the thousands of people that came out of their dwelling for fear of death, but Allah commanded them to die and they died. They fled from death but Allah - the most High - wanted to make it clear to them that there is no fleeing from Allah, the Mighty and Sublime, so He ordered them to die and they breathed their last. Then He restored them in order to make it clear

1 Reported by Al-Bukhaari: The Book of Medicine, chapter on what has been said regarding plague (5287).



to them that there is no fleeing from the decree of Allah, the Mighty and Sublime.

However, it is legislated that we should act based on the means which we have been saddled with and avoid those means from which we have been prohibited. Hence, he ﷺ said, “But if it spreads in the land where you are, you should not flee from it”. This is plague. If one dies of plague, he is martyr.

Secondly: *Al-Mabtun* refers to the one who is suffering from disease of the stomach and it is like – and Allah knows best – what is today called diseases of internal organs. If anyone dies as a result of such diseases, he is a martyr.

Thirdly: *Al-Ghariq* refers to the one who drowned, be it during a heavy downpour, fell into a river or any other waterbody or similar events. Such person is one of the martyrs in the hereafter. Thus, one is expected to learn swimming in order to save oneself in the event of such occurrence.

Fourthly: The one who dies under the debris; that is, a man who met his end when a building, wall or similar structure collapsed on him. He is a martyr because all these people passed away in fatal mishaps.

Can victims of similar circumstances such as those who died in motor accidents, seismic disturbances and others be likened to them? A parallel can be drawn, and Allah knows best. It can be said that there is no difference between the collapse of a wall and the flip over of a car because the victims in both cases, and every other mishap, would be judged to have died in an accident; hence, they are martyrs. However, we are not emphatic on this view because there is no room for analogical deductions in issues of punishment and reward.

In summary, there are martyrs other than those killed in the battlefields in the way of Allah. Whoever dies in the way of Allah, even if he is not killed, is also a martyr, but a martyr in the Hereafter. For instance, a man who goes out with the fighters but died on the way due to natural cause. In this world, he will be washed and shrouded,

and the Funeral prayer will be performed for him. Likewise, he will be buried along with the people like the other martyrs mentioned by the Messenger ﷺ: those that died in a collapse, the ones who drowned, the ones who died of a plague and those who died of a disease of the belly.

Allah alone grants success.

## Hadeeth 1355, 1356 and 1357

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَنْ قُتِلَ دُونَ مَالِهِ، فَهُوَ شَهِيدٌ» متفقٌ عَلَيْهِ .

*‘Abdullah bin ‘Amr bin Al-‘As reported: The Messenger of Allah ﷺ said, “He who is killed while defending his property is a martyr.” [ Al-Bukhari and Muslim ]*

وَعَنْ أَبِي الْأَعْوَرِ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرٍو بْنِ نُفَيْلٍ، أَحَدِ الْعَشَرَةِ الْمَشْهُودِ لَهُمْ بِالْجَنَّةِ، رَضِيَ اللَّهُ عَنْهُمْ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ، ﷺ، يَقُولُ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ دِمِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ دِينِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ أَهْلِهِ فَهُوَ شَهِيدٌ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

*Sa‘id bin Zaid bin ‘Amr bin Nufail reported, one of the ten Companions who were given the glad tidings of entering Jannah reported: I heard the Messenger of Allah ﷺ saying: “He who dies while defending his property is a martyr; he who dies in defence of his own life is a martyr; and he who dies on defense of his faith is a martyr, he who dies in defence of his family is a martyr.” [ Abu Dawud and At-Tirmidhi ]*

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ، ﷺ،



فَقَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ جَاءَ رَجُلٌ يُرِيدُ أَخْذَ مَالِي؟ قَالَ: «فَلَا تُعْطِيهِ  
مَالَكَ» قَالَ: أَرَأَيْتَ إِنْ قَاتَلَنِي؟ قَالَ: «قَاتِلْهُ» قَالَ: أَرَأَيْتَ إِنْ قَتَلَنِي؟ قَالَ:  
«فَأَنْتَ شَهِيدٌ» قَالَ: أَرَأَيْتَ إِنْ قَتَلْتُهُ؟ قَالَ: «هُوَ فِي النَّارِ» رَوَاهُ مُسْلِمٌ .

*Abu Hurairah ؓ reported: A man came to the Messenger of Allah ﷺ and asked, "O Messenger of Allah! What shall I do if someone comes to me with the intention of taking away my property?" He replied, "Do not hand over it to him." The man asked, "What shall I do if he fights me?" The Messenger of Allah ﷺ said, "Then fight him." "What will be my position in the Hereafter if he has killed me?" The Messenger of Allah ﷺ replied, "In that case you are a martyr." The man asked: "What if I killed him?" The Messenger of Allah ﷺ replied, "He will be in the Hell-fire." [ Muslim ]*

## Commentary

These are the remaining hadeeths explaining the reward of the martyrs in the hereafter. One of them is the hadeeth of Abdullah bin Amr bin Al-‘As, may Allah be pleased with him and his father, that the Prophet ﷺ said, "He who is killed while defending his property is a martyr". That is, you are a martyr if you resist anyone who approaches you to rob you of your property until you lose your life.

In the last hadeeth, a man asked the Prophet ﷺ: "O Messenger of Allah! What shall I do if someone comes to me with the intention of taking away my property?" He replied, "Do not hand over it to him." The man asked, "What shall I do if he fights me?" The Messenger of Allah ﷺ said, "Then fight him." He said, "What will be my position in the hereafter if he kills me?" The Messenger of Allah ﷺ replied, "In that case you are a martyr". The man asked, "What if I kill him?" The Messenger of Allah replied, "He will be in the Hell-fire."

This indicates that a person should defend his property if anyone comes to deprive him of it. If this cannot be achieved except by killing the assailant, then you should kill him; otherwise, you should not kill



him. That is, if you can overpower him to tie his hands and legs and detain him, you should not kill him because there is no need for that. However, if this is not feasible and he fights you, enter into combat with him even if you will need to kill him. And you should kill him if you are afraid that he may want to kill you, there is no need of fighting. Perhaps, he comes running towards you with a gun which he has pulled out, you should kill him because he will kill you if you do not hurry to kill him. And he will go to Hell-fire if you kill him, but you are a martyr if he kills you.

Similarly, in the hadeeth of Sa'd bin Zayd, "He who dies while defending his property is a martyr; and he who dies in defense his own life is a martyr; and he who dies in defense of his faith is a martyr." Even if anyone wants to afflict you in your faith, violate your honour or other similar situations, you are a martyr if you fight him until he kills you. But if you kill him, he will go to Hell-fire.

Consequently, the scholars say that repelling an aggressor is permissible even if it leads to killing him because he lost his sanctity when he attacked you. However, you should not kill him if he embarks upon or begins with what is lesser than killing.

We ask Allah, the most High, to protect you and us from trials – both the open and hidden.

## Chapter 236: the merits of emancipation of slaves

"But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success). And what will make you know the path that is steep? (It is) freeing a neck (slave)." (Al-Balad: 11-13).

## Hadeeth 1358 and 1359

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ، ﷺ: «مَنْ

أَعْتَقَ رَقَبَةً مُسْلِمَةً أَعْتَقَ اللَّهُ بِكُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنْهُ مِنَ النَّارِ حَتَّى  
فَرَجَهُ بِفَرَجِهِ مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, “He who sets free a Muslim slave, Allah will deliver from the fire of Hell every limb of his body in return for every limb of the slave’s body, even his private parts.” [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الْأَعْمَالِ  
أَفْضَلُ؟ قَالَ: «الْإِيمَانُ بِاللَّهِ، وَالْجِهَادُ فِي سَبِيلِ اللَّهِ» قَالَ: قُلْتُ: أَيُّ  
الرَّقَابِ أَفْضَلُ؟ قَالَ: «أَنْفُسُهَا عِنْدَ أَهْلِهَا، وَأَكْثَرُهَا ثَمَنًا» مُتَّفَقٌ عَلَيْهِ .

Abu Dharr رضي الله عنه reported: I asked the Messenger of Allah ﷺ, “Which deed is most excellent?” He replied, “Faith in Allah and Jihad in His path.” I then asked, “Which slaves are most excellent (to set free)?” He replied, “Those who are held in high esteem by their people and whose value is higher.” [ Al-Bukhari and Muslim ]

## Commentary

The author, may Allaah shower blessings on him, said: The chapter on merits of emancipation of slaves.

Al-Atq refers to emancipation of slaves. That is, a person comes to free a slave seeking the pleasure of Allah, the Mighty and Sublime. This is one of the best deeds. Allah, the most High – said:

﴿فَلَا أَفْنَحُمُ الْعَقَبَةَ ۚ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ۚ فَكُ رَقَبَةً ۚ﴾ (١٣) أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبٍ ۚ﴾ (١٤) يَتِيمًا ذَا مَقْرَبَةٍ ۚ﴾ (١٥) أَوْ مَسْكِينًا ذَا مَتْرَبٍ ۚ﴾ (١٦) ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَصَّوْا بِالصَّبْرِ وَتَوَصَّوْا بِالْمَرْحَمَةِ ۚ﴾ (١٧)

“But he has not attempted to pass on the path that is steep (i.e.

*the path which will lead to goodness and success). And what will make you know the path that is steep? (It is) freeing a neck (slave). Or giving food in a day of hunger (famine). To an orphan near of kin. Or to a Miskin (poor) cleaving to dust (out of mercy). Then he became one of those who believed (in the Islamic Monotheism) and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion” (Al-Balad: 11-17).*

“Attempt to pass on the path that is steep”. That is, climbing it with difficulty; *Al-Aqabah* means a mountain pass. It is well known that attempting to pass on the steep path is hard and difficult. Similarly, emancipation of slaves is challenging to the soul because it involves liberating the slave from one’s authority, which is testing.

And his saying: “(It is) freeing a neck (slave)”. It includes the slave and freeing the prisoners of war. In this verse is a proof of the merit of emancipation of slave. Then the author mentioned what is established from the Prophet ﷺ that he who sets free a slave, Allah will deliver from the fire of Hell every limb of his body in return for every limb of the slave’s body. That is, Allah will deliver all of your body from the fire of Hell if you free a slave. This is because if you free this slave from slavery, Allah, the most High - will deliver you from the fire of Hell with His Favour and Kindness, may He be Glorified and The most High.

## **Chapter 237: the excellence of kind attitude towards slaves**

### **Hadeeth 1360 and 1361 Commentary**

The author, may Allaah shower blessings on him, said: The chapter on excellence of kind attitude towards slaves. He began with the saying of the most High: “Worship Allah and join none with Him



(in worship)” till the end of the verse. Worship Allah means obey Allah. The worship of Allah is obedience to Him by complying with His orders and abstaining from His prohibitions. This is why Allah created the slaves. He – the most High - said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥٦﴾

“And I (Allah) created not the Jinn and mankind except that they should worship Me (Alone).” (Adh-Dhariyat: 56)

Allah did not create us to eat, drink, wear clothes, live in houses and enjoy; rather, they are all means and the primary goal is worship.

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥٦﴾

“And I (Allah) created not the Jinn and mankind except that they should worship Me (Alone).” (Adh-Dhariyat: 56)

So whoever does not worship Allah, worships other deities besides Allah or does not worship anyone has destroyed his religious and worldly lives because he has neglected the purpose of his creation.

And His saying: “And join none with Him (in worship)” is general. And “None” includes every partner being associated with Him. This is because when an indefinite noun phrase occurs in the context of prohibition, it connotes a general sense. So the statement would mean, ‘Do not associate anyone in worship with Allah’ - not the Messenger, the angel Jibreel, one of the beloved servants of Allaah, one of the truthful ones nor a martyr. Do not worship but Allah alone, the Mighty and Sublime. Do not associate anyone with Him, and Allah says regarding those who associate partners with Him in a major form:

﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ

﴿مِنْ أَنْصَارٍ ٧٢﴾

“Verily, whoever sets up partners (in worship) with Allah, then Allah has forbidden paradise for him, and the fire will be his abode. And for the Zalimun (polytheists and wrong doers) there

*are no helpers.” (Al-Ma’idah: 72).*

For example, one goes to a grave and then prostrate to it or invoke its occupant saying: “O my master, save me. O my master, bless me with a child. Bless me with a wife. Grant me wealth.” This is a major form of associating partners with Allah and it removes such person from the fold of Islam. Even if a person observes fasts, gives in charity, performs the Prayer, recites the Qur’aan and performs pilgrimage to the House of Allah while he remains on this *shirk*, he will never enter Paradise; it is forbidden for him and his abode will be the Hell fire. And the wrongdoers and polytheists will never have helpers because they have associated partners with Allah.

His saying: “Worship Allah and join none with Him (in worship); and do good to parents, kinsfolk...” Allah – the Mighty and Sublime - did not mention the right of the Prophet ﷺ although his right ﷺ is greater than the right of the parents. It is obligatory for one to love the Messenger of Allah ﷺ more he loves himself, his child and his parents. The right of the Messenger of Allah is superior to the rights of all other creatures.

The scholars explain that the right of the Messenger of Allah ﷺ is inhered in the rights of Allah. This is because the worship of Allah will not be accepted except by following the Messenger of Allah. So the right of the Messenger of Allah is included in the rights of Allah, the Mighty and Sublime. There is no record of worship for whoever fails to worship Allah sincerely and fails to emulate the Messenger of Allah. As such, He did not mention the right of the Messenger of Allah because it is part of the rights of Allah.

His saying: “To parents”, encompasses both mother and father. “And do good”, that is, treat them kindly, so give them from your wealth and show them love and affection. Some aspects of kindness to them is obeying them and serving them with your wealth, body and status. *Ihsan* includes everything that is considered good. Allah willing, the remaining verse and the hadeeths will be discussed in earnest.

Allah alone grants success.

## Chapter 238: the merit of the dutiful slave

### Hadeeth 1362, 1363, 1364 and 1365

عَنْ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: إِنَّ الْعَبْدَ إِذَا نَصَحَ لِسَيِّدِهِ، وَأَحْسَنَ عِبَادَةَ اللَّهِ، فَلَهُ أَجْرُهُ مَرَّتَيْنِ مُتَّفَقٌ عَلَيْهِ .

*Ibn 'Umar ؓ reported: I heard the Messenger of Allah ﷺ saying, "When a slave is sincere to his master and worships Allah well, He will have a double reward." [ Al-Bukhari and Muslim ]*

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «لِلْعَبْدِ الْمَمْلُوكِ الْمُصْلِحِ أَجْرَانِ» وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ لَوْلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، وَالْحَجُّ، وَبِرُّ أُمِّي، لَأَحْبَبْتُ أَنْ أَمُوتَ وَأَنَا مَمْلُوكٌ. مُتَّفَقٌ عَلَيْهِ .

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "The faithful and diligent slave will have a double reward." (Abu Hurairah added:) By Him in Whose Hand the soul of Abu Hurairah is! but for Jihad in the Cause of Allah, and Hajj and kindness to my mother, I would have preferred to die as a slave. [ Al-Bukhari and Muslim ]*

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «لِلْمَمْلُوكِ الَّذِي يُحْسِنُ عِبَادَةَ رَبِّهِ، وَيُؤَدِّي إِلَى سَيِّدِهِ الَّذِي عَلَيْهِ مِنَ الْحَقِّ، وَالنَّصِيحَةِ، وَالطَّاعَةِ، أَجْرَانِ» رَوَاهُ الْبُخَارِيُّ .



Abu Musa Al-Ash'ari ؓ reported: The Messenger of Allah ﷺ said, "A slave who worships his Rubb (Allah) well and discharges efficiently and faithfully the duties which are assigned to him by his master, will have a double reward." [ Al-Bukhari ]

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «ثَلَاثَةٌ لَهُمْ أَجْرَانِ: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ، وَآمَنَ بِمُحَمَّدٍ، وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَّى حَقَّ اللَّهِ، وَحَقَّ مَوْلَاهُ، وَرَجُلٌ كَانَتْ لَهُ أَمَةٌ فَأَدَّبَهَا فَأَحْسَنَ تَأْدِيبَهَا، وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا، ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا، فَلَهُ أَجْرَانِ» مُتَّفَقٌ عَلَيْهِ .

Abu Musa Al-Ash'ari ؓ reported: The Messenger of Allah ﷺ said, "Three kinds of people will have a double reward: A man from the People of the Book who believes in his Prophet and (also) believes in Muhammad; a slave who discharges properly the duties towards Allah and towards his master; and a man who possesses a slave-girl and teaches her manners, educates her well, and frees her and then marries her." [ Al-Bukhari and Muslim ]

## Commentary

The author, may Allaah shower blessings on him, titled this chapter in order to explain what has been reported in the hadeeths that if a slave fulfills the right of Allah and the right of his master, he will have double reward. The first reward is for fulfilling the right of Allah and the second is for fulfilling the right of his master. This is because Allah has right over him such as the five daily prayers, fasting and other acts of worship that are not related to wealth. The master has right over him, which is to serve him. So if he fulfills these two rights, he will have double reward.

Similarly, in the last hadeeth, the Prophet ﷺ stated that there are three kinds of people that will have double reward: a man from among the people of the Book- the Jews and Christians. That is, he was a Jew or a Christian then he believed in the Messenger of Allah, such will

have double reward. The first reward is his faith in his Messenger while the second reward is his faith in Muhammad. It should be known that if the message of Muhammad is conveyed to the Jews and Christians but they refused to believe in him, their deeds, including their acts of worship in their religion, become void. They are invalidated and rejected based on the saying of Allah, the most High:

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

*“And whoever seeks a religion other than Islam. It will never be accepted of him, and in the hereafter he will be one of the losers”.*  
(Al-Imran: 85).

As for the second, it is a slave that fulfills the right of his master and the right of Allah, the Mighty and Sublime.

The third is a man that has a female slave, and he gave her good training and upbringing and taught her good knowledge then set her free and married her, he will have double reward. The first reward is for his kindness towards her being a female slave while the second reward is for his kindness towards her after he sets her free. He did not waste her; rather he married her, spared her and protected her chastity.

Allah alone grants success.

## Chapter 239: the excellence of worship in the time of tribulation

### Hadeeth 1366

عَنْ مَعْقِلِ بْنِ يَسَارٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعِبَادَةُ فِي الْهَرَجِ كَهَجْرَةِ إِلَيَّ» رَوَاهُ مُسْلِمٌ .

Ma'qil bin Yasar ؓ reported: The Messenger of Allah ﷺ said, “The reward of worship performed at a time of trials is equal in reward

to an emigration to me.” [ Muslim ]

## Chapter 240: excellence of fair dealings in buying and selling and matters relating to them

Allah, the Exalted, says:

﴿وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾ (٢١٥)

“And whatever you do of good deeds, truly, Allah knows it well”.  
(Al-Baqarah: 215).

﴿وَيَقَوْمِ أَوفُوا بِالْمِكْيَالِ وَالْمِيزَانِ بِالْقِسْطِ وَلَا تَبْخُسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا

تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ﴾ (٨٥)

“And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.” (Hud: 85)

﴿وَيْلٌ لِّلْمُطَفِّفِينَ﴾ (١) الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ (٢) وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ

﴿٣﴾ أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ (٤) لِيَوْمٍ عَظِيمٍ (٥) يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾ (٦)

“Woe to Al-Mutaffiffun (those who give less in measure and weight). Those, who when they have to receive by measure from men, demand full measure. And when they have to give by measure or weight to (other) men, give less than due. Do they not think that they will be resurrected? On a Great Day. The Day when (all) mankind, will stand before the Lord of Al-Alamin (mankind, Jinn and all that exists)”. (Al-Mutaffiffun: 1-6).

## Commentry

The author, may Allaah shower blessings on him, said: The chapter

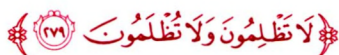


on the excellence of fair dealings in buying and selling.

Buying and selling are two matters of necessities, and the life of the children of Adam is not usually complete without them. This is because a person will need something in the possession of others, so how will he get it? He would be humiliating himself if he begs the other person to give him; if he borrows it, he would remain in a state of anxiety; and he would oppress him by taking it forcefully. Therefore, from the Wisdom of Allah, the Mighty and Sublime, He legislated buying and selling. I may need one dirham, so I sell what I have, and you may need this specific thing in my possession, so you purchase it with the dirham. Therefore, transaction is a matter of necessity because of the need of the children of Adam.

However, among mankind are those who are just in their business dealings, and some who are oppressive in their business dealings, and others who are kind in their business dealings. So people are in three categories:

The one who is just in his business dealings does not oppress nor allow himself to be oppressed as Allah, the most High – stated about those who deal in usury:



*“Deal not unjustly (by asking more than your capital sums) and you shall not be dealt with unjustly (by receiving less than your capital sums).” (Al-Baqarah: 279)*

The one who is oppressive in his business dealings engages in wrongdoings, deceptions, lies and similar acts.

The one who is kind and generous in his dealings is magnanimous in buying and selling. He does not insist on the fulfillment of his right if he sells; rather, he reduces the price and gives time for payment. If he buys, he does not worry if the price is raised and he hastens to pay, thereby becoming a good doer.

The author, may Allaah shower blessings on him, cited some verses

as evidence for the excellence of magnanimity in buying and selling. One of them is the saying of Allah, the most High:

﴿وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾ (٢١٥)

*"And whatever you do of good deeds, truly, Allah knows it well".*  
(Al-Baqarah: 215).

The sentence "Of good deeds" is an indefinite noun phrase in the context of condition and as such, it encompasses all forms of good deeds. Its general sense is also emphasized with the word "*min*" in "*min khayrin*." That is, whatever good you do, Allah knows it well. That is, it is not hidden from Him nor will it elude Him, the Mighty and Sublime, and He will reward you for this with what is better than your actions. This is because Allah rewards good deeds with ten to seven hundred manifolds and higher multiples.

The intent of the noble verse is to encourage good deeds. Likewise, the doer should know that none of his action would be wasted for Allah is well acquainted with them and He will reward him with the best of rewards.

And a form of good deeds is magnanimity in buying and selling. Indeed, the Prophet ﷺ prayed that, "May Allah have mercy on a man that is magnanimous when he sells and when he buys and magnanimous when he repays"<sup>(1)</sup>. It is best for one to be magnanimous in his buying and selling, his leasing, hiring, giving and accepting pledges, and other matters. Allah, the most High, mentioned what Shua'yb said to his people:

﴿وَيَقُولُوا أَؤُفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا

تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ﴾ (٨٥)

*"And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption." (Hud: 85)*

1 Reported by Al-Bukhari: The Book of Business transactions, chapter on ease and magnanimity in buying and selling (1934)

“Give full pleasure”, that is, what you sell by measure. “And weight”, what you sell in weight. Make it full and do not reduce anything from it. This is a proof that fulfillment of contracts is one of the rulings present in the earlier and later Divine Laws. Allah – the most High – said:

﴿وَيْلٌ لِّلْمُطَفِّفِينَ ۝۱ اَلَّذِينَ اِذَا اَكْتَالُوْا عَلٰی النَّاسِ يَسْتَوْفُوْنَ ۝۲ وَاِذَا كَالُوْهُمْ اَوْ وَزَنُوْهُمْ يَخْسِرُوْنَ ۝۳﴾

“Woe to Al-Mutaffifun (those who give less in measure and weight). Those, who when they have to receive by measure from men, demand full measure. And when they have to give by measure or weight to (other) men, give less than due.” (Al-Mutaffifun: 1-3).

Woe implies a statement of threat. Allah - the Mighty and Sublime threatens those who give less in measure and weight, those who would demand full measure when they have to receive by measure from men, but they give less when they have to give by measure or weight to others. That is, they demand their full right but give less out to other people. So they commit injustice in two ways; they demand justice in what they take in but they withhold other people's rights when they give out. These are the *Mutaffifun*.

Although these verses are about measurement or weight, it applies to other situations. An employee who desires to get his full salary but comes late to work and leaves early is one of the *Mutaffifeen* that Allah has threatened with woe. This is because there is no difference between a person who compromises measure or weight when dealing with people and a person who is employed to be present for a certain duration but would come late and leave early. Such is a *Mutaffif* in the occupation. If one riyal were to be reduced from his salary out of ten thousand riyals, he would complain about the reduction in his remuneration. Hence, any *Mutaffif* is included in this threat:

﴿وَيْلٌ لِّلْمُطَفِّفِينَ ۝۱ اَلَّذِينَ اِذَا اَكْتَالُوْا عَلٰی النَّاسِ يَسْتَوْفُوْنَ ۝۲ وَاِذَا كَالُوْهُمْ اَوْ



﴿ ٣ ﴾ وَزَنُّوهُمْ يُخْسِرُونَ

“Woe to Al-Mutaffiffun (those who give less in measure and weight). Those, who when they have to receive by measure from men, demand full measure. And when they have to give by measure or weight to (other) men, give less than due.” (Al-Mutaffiffun: 1-3).

Then He – the most High – said, repudiating them, “Do they not think that they will be resurrected (for reckoning). On Great Day.” That is, have these people forgotten the Day of Accountability? They have forgotten the Day of Resurrection while there is nothing nearer than it.

A person has no security or guarantee that he will remain alive in this world for an extra second. He may die while eating in the morning or evening, or in his sleep, on his table, going for his needs or returning from such. Then, the great day will come, “Do they not think that they will be resurrected (for reckoning). On a Great Day.”

Allah regarded it as great and explained that it is great. Allah described the anguishes and scenarios of this day in numerous verses, and these *Mutaffiffun* will be presented for the punishment of Allah on that Day. “The Day when (all) mankind, will stand before the Lord of Al-Alamin (mankind, Jinn and all that exists)”. The entire mankind will be resurrected standing before the Lord of the worlds, from the East of the earth and its West, on a single plain. They would hear the announcer and their sight would be sharp because the land will stretch out with no curved surface where some people can be hidden from others; rather, it is a single plain. If anyone talks in the front, the person at the rear will hear it. And their sight would be sharp such that an observer will see all of them. This is contrary to the situation of this world; the earth is curved and spherical as stated by the Blessed and the most High,

﴿ ٢ ﴾ وَإِذَا الْأَرْضُ مُدَّتْ ﴿ ٤ ﴾ وَأَلْقَتْ مَا فِيهَا وَخَلَّتْ

“And when the earth is stretched forth, and has cast out all that

was in it and became empty.” (Al-Inshiqaq: 3- 4)

It shall be stretched like as a tanned skin would be stretched. This is a great day. People will stand before Allah, the Mighty and Sublime, for accountability and punishment, on a day in which its estimate is fifty thousand years. The sun will descend to a distance of a mile above them. There will be neither tree, building nor any other structure to provide cover except he whom Allah protects under His shade on a day in which there will be no shade except His shade. I ask Allah to make you and I one of such people. This is a great day and these *Mutaffiffun* will receive their punishment. There is no child, father, mother, wife or anyone to benefit another in any way as every individual will have enough on that day to make him insensitive to the plights of others. So these *Mutaffiffun* should beware, and fear Allah and give the complete right. If they add favour, it is better and they should take their complete right. And if they are magnanimous, that is better.

Allah alone grants success.

## Hadeeth 1367, 1368 and 1369

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا أَتَى النَّبِيَّ، ﷺ، يَتَقَاضَاهُ فَأَغْلَظَ لَهُ، فَهَمَّ بِهِ أَصْحَابُهُ، فَقَالَ رَسُولُ اللَّهِ، ﷺ: «دَعُوهُ فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا» ثُمَّ قَالَ: «أَعْطُوهُ سَنًا مِثْلَ سَنَةِ» قَالُوا: يَا رَسُولَ اللَّهِ لَا نَجِدُ إِلَّا أَمْثَلَ مَنْ سَنَةٍ، قَالَ: «أَعْطُوهُ فَإِنَّ خَيْرَكُمْ أَحْسَنَكُمْ قَضَاءً» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: A man demanded of the Prophet ﷺ for repayment of a loan and was harsh to him. His Companions were about to attack him, but he ﷺ said, “Leave him, as the creditor is entitled to make a demand. Give him a camel of the same age as the camel that is due to him.” They said: “We find a better camel

senior to it in age.” He ﷺ said, “Then buy it and give it to him; verily the best of you is the one who is the best in discharging his obligations (repayment of loans).” [ Al-Bukhari and Muslim ]

وَعَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى» رَوَاهُ الْبُخَارِيُّ .

Jabir ؓ reported: The Messenger of Allah ﷺ said, “May Allah show mercy to a man who adopts a kind attitude when he sells, buys and demands for the repayment of loans.” [ Al-Bukhari ]

وَعَنْ أَبِي قَتَادَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ، ﷺ، يَقُولُ: «مَنْ سَرَّهُ أَنْ يُنَجِّيَهُ اللَّهُ مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، فَلْيَنْفَسْ عَنْ مُعْسِرٍ أَوْ يَضَعْ عَنْهُ» رَوَاهُ مُسْلِمٌ.

Abu Qatadah ؓ reported: The Messenger of Allah ﷺ said, “He who likes Allah to deliver him from the calamities of the Day of Resurrection, let him either give respite to a debtor or grant him remission (of loans) in straitened circumstances.” [ Muslim ]

## Commentary

The author mentioned these hadeeths under the chapter on the excellence of fair dealings in selling and buying. The introductory verses have been discussed.

As for the hadeeths, one of them is the hadeeth of Aboo Hurayrah (may Allah be pleased with him) that a Bedouin came to the Prophet ﷺ requesting the repayment of his right. The Messenger of Allah ﷺ had sought for a loan of a young camel, so the creditor came to demand for it. The Bedouins are uncouth, so he was harsh to the Messenger of Allah ﷺ in speech. The companions thought of beating him or silencing him, but he ﷺ said, “Leave him, as the creditor is entitled to make a demand”, may the Peace and Blessings of Allah be upon him.



What is your thought if, for instance, the Bedouin had said that to one of the men of the armed forces today? What will he do to him? He will assault him. What will happen if he were to address one of the people in authority, judges or ministers in this manner? Even if he were to demand his right in a gentle manner, he could kill him except Allah wills otherwise. But this Bedouin was harsh in words to Muhammad, the Messenger of Allah ﷺ but he said, "Leave him, as the creditor is entitled to make a demand."

From this incident, we know that a creditor could be harsh to a debtor in speech when demanding his right because he is the creditor. No doubt, the Messenger of Allah ﷺ will repay it, but he was without means at that moment. Hence, he instructed them to repay him for his camel, but they said, "We find a better camel senior to it in age". In another version, they said, "We can only find a *Ruba'iyan Khiyaran*" which is far superior to a young camel because it is big and can convey burden. So the Prophet ﷺ directed them to give it to him and added, "Verily, the best of you is the one who is the best in discharging his obligations (repayment of loads);" that is, the best of you in manners of repaying loans and dealing with the creditor who is demanding for his right.

Therefore, it is essential for one to emulate the Prophet ﷺ in good style of repayment and courteous dealing with the creditor who is requesting for his right. That is, he should not be treated in a harsh, abusive and offensive manner, but in a courteous way because he has a rightful claim. Likewise, in repayment, he should pay what is better than what is upon him, be it in quality or quantity.

For example, if you take a loan of one hundred riyals from a person, there is no harm in giving him one hundred and twenty riyals without a condition at the time of repayment. This is one of the best forms of repayment. Similarly, if you take a loan of a measure of food of average quality, which is neither of superior nor low-grade class, it would be from the best form of repayment to give him a measure of superior quality. And the best of people are those who are best in settlement.

In the hadeeth of Jabir, the Prophet ﷺ said, "May Allah show mercy

on a man who adopts a kind attitude when he sells, buys and demands for the repayment of loans.” Likewise, when he repays. His saying ﷺ, “May Allah show mercy on a man” is an information which connotes supplication.

That is, he is supplicating for mercy for him if he is magnanimous in these four situations: “he adopts a kind attitude when he sells,” he is not harsh on the buyer and he would be mild during the exchange; “when he repays” if he owes others, he is magnanimous and pays within the agreed duration without delay; so also, “when he buys”; and “when he demands for repayment of loans” when he collects his right. It is essential for one to be magnanimous in these four situations in order to benefit from the supplication of the Messenger of Allah ﷺ.

The remaining hadeeths will be discussed in earnest, Allah willing.

## Hadeeth 1370, 1371 and 1372

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «كَانَ رَجُلٌ يُدَايِنُ النَّاسَ، وَكَانَ يَقُولُ لِفَتَاهُ: إِذَا أَتَيْتَ مُعْسِرًا فَتَجَاوَزْ عَنْهُ، لَعَلَّ اللَّهَ أَنْ يَتَجَاوَزَ عَنَّا، فَلَقِيَ اللَّهَ فَتَجَاوَزَ عَنْهُ» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, “There was a person who used to loan money to the people and he used to say to his servant: ‘When an insolvent person comes to you, show him leniency so that Allah may forgive our faults.’ So when he met Allah (i.e., when he died), Allah forgave him.” [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «حُوسِبَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ، فَلَمْ يُوجَدْ لَهُ مِنَ الْخَيْرِ شَيْءٌ، إِلَّا أَنَّهُ كَانَ يُخَالِطُ النَّاسَ، وَكَانَ مُوسِرًا، وَكَانَ يَأْمُرُ غِلْمَانَهُ أَنْ يَتَجَاوَزُوا



عَنِ الْمُعْسِرِ. قَالَ اللَّهُ عَزَّ وَجَلَّ: نَحْنُ أَحَقُّ بِذَلِكَ مِنْهُ، تَجَاوَزُوا عَنْهُ  
رَوَاهُ مُسْلِمٌ .

Abu Mas'ud Al-Badri رضي الله عنه reported: The Messenger of Allah ﷺ said, "A person from amongst the people who lived before you was called to account by Allah on the Day of Resurrection. No good deeds were found in his credit except that he being a rich man had (financial) dealings with people and had commanded his servants to show leniency to those who were in straitened circumstances. Upon this Allah, the Exalted, and Majestic said: 'I am more entitled to this attribute, so waive (his faults).'" [ Muslim ]

وَعَنْ حُذَيْفَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَتَى اللَّهَ، تَعَالَى، بِعَبْدٍ مِنْ عِبَادِهِ  
آتَاهُ اللَّهُ مَالًا، فَقَالَ لَهُ: مَاذَا عَمِلْتَ فِي الدُّنْيَا؟ قَالَ: - وَلَا يَكْتُمُونَ  
اللَّهُ حَدِيثًا - قَالَ: يَا رَبِّ أَتَيْتَنِي مَالَكَ، فَكُنْتُ أَبِيعُ النَّاسَ، وَكَانَ مِنْ  
خُلُقِي الْجَوَازُ، فَكُنْتُ أَتَيْسِرُ عَلَى الْمُوسِرِ، وَأَنْظِرُ الْمُعْسِرَ. فَقَالَ اللَّهُ  
تَعَالَى: «أَنَا أَحَقُّ بِذَا مِنْكَ، تَجَاوَزُوا عَنْ عَبْدِي» فَقَالَ عُقْبَةُ بْنُ عَامِرٍ،  
وَأَبُو مَسْعُودٍ الْأَنْصَارِيُّ، رَضِيَ اللَّهُ عَنْهُمَا: هَكَذَا سَمِعْنَاهُ مِنْ فِي رَسُولِ  
اللَّهِ، ﷺ. رَوَاهُ مُسْلِمٌ .

Hudhaifah رضي الله عنه reported: The Messenger of Allah ﷺ said, "A slave of Allah whom He had endowed with wealth, will be brought before Him. Allah will ask him: 'What did you do in the world?' (They cannot conceal anything from Allah.) He will say: 'O my Rubb , You endowed me with Your wealth; I used to enter into transactions with people and it was my nature to be lenient to the insolvent ones. I used to give respite to those who were in straitened circumstances.' Whereupon Allah will say: 'I am more entitled than you to do this. So forgive my slave'." 'Uqbah bin



*‘Amir and Abu Mas‘ud Al-Ansari ؓ said, “Thus we heard it from the Messenger of Allah ﷺ.” [ Muslim ]*

## Commentary

These three hadeeths are about the excellence of fair dealing in buying and selling. And they also talked about the excellence of pardoning and excusing people.

In the first hadeeth, on the authority of Abu Hurayrah, may Allah be pleased with him, the Prophet ﷺ said, “There was a person who used to loan money to the people” that is, he loans them in form of debt.

Debt is not limited to what we generally understand as such, which involves buying merchandise to sell and making profit; rather, every form of liability is a debt. In fact, if you sell a car to a person, and it does not involve deferred payment, the amount in his custody is a debt until he pays. And if you rent a house and the rent expires while you have not paid the rent to the owner, the amount in your custody is a debt. The important point is that debt is not limited to handing over cash to people.

So he sells to them and they buy from him and he pardons the one in difficult condition. “He used to say to his servant: ‘When an insolvent person comes to you, show him leniency so that Allah may forbear our faults.’” And the servant used to do this. So he met Allah, the Mighty and Sublime, He forgave him as he used to forgive people. That is, Allah, the Mighty and Sublime, treated this man as he used to treat people, so He pardoned him. This is because, “Allah helps the slave as long as the slave helps his brother”<sup>(1)</sup> and reward is from the type of action.

In this hadeeth of Aboo Hurayrah (may Allah be pleased with him) and the following two hadeeths are proofs of the excellence of pardoning and excusing an insolvent person. You should know that

<sup>1</sup> Reported by Muslim: The Book of Remembrance, Supplication and Repentance, chapter on congratulating to recite the Quran (4867).

this does not decrease wealth in any way because the Prophet ﷺ said, "Charity does not decrease wealth."<sup>(1)</sup> Rather, this will put blessing, goodness, increase and growth in your wealth.

As for the insolvent person, it is obligatory to give him time. It is required of the creditor to extend the period if his debtor is in hard time and unable to repay. It is not permissible for him to trouble such debtor based on the saying of Allah, the most High:

*"And if the debtor is in hard time (has no money), then grant him time till it is easy for him to repay." (Al-Baqarah: 280).*

There is a difference between relieving the insolvent debtor of the debt and extending the due date; the latter is obligatory while the former is recommended. There is no doubt that relieving him of the debt is the best as it frees him from the liability completely; otherwise, he remains indebted even if the due date is extended.

However, the creditor should not demand it from him until he is able to repay. When the debt is due, some people would hurt and demand repayment from poor debtors, we ask Allah for well-being. They may report them to the authorities, arrest them and prevent them from their family, children and belongings. There is no doubt that this is immoral. If it is known that the debtor is bankrupt at that moment, it is obligatory for the judge to assert that the creditor has no right to demand a payment. This is because Allah, the most High – who is the Judge and would adjudicate among His slaves, said:

*"And if the debtor is in hard time (has no money), then grant him time till it is easy for him to repay."*

However, some judges offer an explanation on this issue. They stated that some debtors act fraudulently with people by consuming their wealth and denying them comfort. So they would treat these debtors in that manner in order to punish them. Yes, if it is established that a particular debtor is feigning insolvency, there is no harm in compelling him, imprisoning him and punishing until he repays. And if he refuses, the judge should undertake the sale of whatever he wills

1 Reported by Muslim: The Book of Righteousness, Maintaining ties and Good manners, chapter on the encouragement of pardon and leniency (4689).

from his wealth and repay his debt. Nonetheless, it is not permissible for the creditor to demand repayment from an insolvent person. He should not make a request; rather, he must give him respite “Then grant him time till it is easy for him to repay.”

And Allah Alone grants success.

## Hadeeth 1373, 1374 and 1375

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، «مَنْ أَنْظَرَ مُعْسِرًا، أَوْ وَضَعَ لَهُ، أَظْلَهُ اللَّهُ يَوْمَ الْقِيَامَةِ تَحْتَ ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, “He who gives respite to someone who is in straitened circumstances, or grants him remission, Allah will shelter him in the shade of His Throne, on the Day of Resurrection, when there will be no shade except its shade.” [ At-Tirmidhi ]*

وَعَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، اشْتَرَى مِنْهُ بَعِيرًا، فَوَزَنَ لَهُ، فَأَرْجَحَ. مُتَّفَقٌ عَلَيْهِ .

*Jabir ؓ reported: The Prophet ﷺ purchased a camel from me and weighed more than its price. [ Al-Bukhari and Muslim ]*

وَعَنْ أَبِي صَفْوَانَ سُؤَيْدِ بْنِ قَيْسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَلَبْتُ أَنَا وَمَخْرَمَةُ الْعَبْدِيِّ بَرًّا مِنْ هَجَرَ، فَجَاءَنَا النَّبِيُّ، ﷺ، فَسَاوَمَنَا بِسَرَاوِيلَ، وَعِنْدِي وَزَانُ يَزْنُ بِالْأَجْرِ، فَقَالَ النَّبِيُّ، ﷺ، لِلْوَزَانِ: «زِنْ وَأَرْجِحْ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.



*Abu Safwan Suwaid bin Qais ؓ reported: Makhramah Al-'Abdi and I procured some drapery from Hajar and brought them to Makkah. The Prophet ﷺ came and bargained with us for some trousers and we sold them to him. We had a person who weighed the cloth in order to fix the price. The Prophet ﷺ said to him, "Weigh and add a little to it." [ Abu Dawud and At-Tirmidhi ]*

## Commentary

These are the remaining hadeeths regarding the excellence of fair dealing in buying and selling, paying debt and asking for repayment. Several hadeeths have been previously discussed on this subject. The author, may Allah shower blessings on him, recorded a hadeeth showing that Allah- the most High - will shade the one who gives respite to someone who is in straitened circumstances or grants him remission under His shade on the day there will be no shade except His shade.

'Anzarahu' meaning - gives the debtor respite till Allah enriches him. This is obligatory as earlier discussed. But if he grants him remission, that is better and perfect because he would have been relieved of the obligation. Giving him respite will extend the due date but the obligation to repay the debt subsists.

Then he mentioned two hadeeths which also discussed weighing and adding a little to it. In the hadeeth of Jabir - may Allah be pleased with him, the Prophet ﷺ bought (a camel) from him which was weighed and he paid more than its value. That is, he increased the weight because they used to transact in weight of coins, not numbers, in those days. Although, there were instances of transactions in numbers as reported in the hadeeth: "There is no Zakat for what is less than five Awsaq", they usually transact in mass. So, the Prophet ﷺ weighed for him and added more to what he deserves. This is how a person should do during repayment: pay completely without reduction and it is better if he adds to it.

And Allah Alone grants success.

# The book of knowledge

## Chapter 241: virtues of knowledge which is learnt and taught for the sake of Allah

### Commentary

The author, may Allaah shower blessings on him said: The chapter on virtues of knowledge which is learnt and taught for the sake of Allah, the Mighty and Sublime.

What is intended by knowledge, which the texts espoused its virtues, its rewards, the superiority of its people and their being the heirs of the Prophets, is the knowledge of the Sharee'ah in creed and action. It is the knowledge which he who attains it, he who learns it and teaches it are praised. The intent is not the worldly knowledge such as accounting, engineering and similar courses.

Knowledge is Jihad, Jihad in the way of Allah, and it is equated to it in the Book of Allah. Jihad and other aspects of Islam are built on it because it is impossible for the one who does not know to act in the desired manner. Consequently, Allah the most High – said:

﴿وَمَا كَانَتِ الْمُؤْمِنُونَ لِیَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾ (١٢٢)

*"And it is not (proper) for the believers to go out to fight (jihad) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil)." [At-Taubah:122].*

That is, only a party of the believers should go out for Jihad while the other party remain at home in order to get instruction in the religion



and warn their people when they return to them from the battle that they may beware (of evil). Allah, the most High, made instruction in the religion of Allah equal to Jihad in the way of Allah, or even greater than it. This is because it is not possible for the fighter to go forth, the one who observes Prayer to do so, the one paying Zakat to give it, the fasting person to fast, the pilgrim to perform Hajj or Umrah, the one eating and drinking to eat and drink, the one sleeping to sleep nor the one who has woken up to wake except with knowledge.

Therefore, knowledge is the foundation of everything. Thus, the Prophet ﷺ said, “He who Allah wishes good for, he gives him understanding of the religion<sup>(1)</sup>. There is no difference between a combatant who is sharpening the tip of his arrow and a student of knowledge who is extracting knowledge based issues from the books. Each of them is striving in the cause of Allah, and to explain the Sharee’ah of Allah to His slaves. Consequently, the author, may Allaah shower blessings on him, followed the chapter of Jihad with the chapter of knowledge in order to explain that it is similar to it.

Indeed, some scholars gave it preference over Jihad in the way of Allah but the correct opinion is that the matter requires elucidation. Jihad is better for some people whereas seeking for knowledge is better for some others. If a man is strong, fearless and audacious but he possesses weak memory, little aptitude for rote learning, poor understanding and generally finds it difficult to acquire knowledge, we say that Jihad is better for him. But if it is the opposite- a man does not have the requisite physical strength or mental nerve, but he possesses robust understanding, strong memory and is diligent- then seeking for knowledge is better for him. In cases where the qualities are equal, some of the people of knowledge prefer seeking for knowledge because it is the foundation. Likewise, it will benefit everyone- his contemporaries and the unborn generations will benefit from him. Its possessor will benefit from it in his lifetime and after his death as stated by the Prophet ﷺ: “If a person dies, his action stops except from three (sources): continuous charity, knowledge that is benefit from

<sup>1</sup> Its reference will follow.



and a righteous child who supplicates for him.”<sup>(1)</sup>

The entire mankind is in need of knowledge; prophets and others are all in need of knowledge. Accordingly, Allah ordered His Prophet ﷺ to say, “And say, “My Lord! Increase me in knowledge.”

﴿فَنَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ، وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾

*“And be not in haste (O Muhammad) with the Qur’aan before its revelation is completed to you, and say: ‘my Lord: increase me in knowledge.’ (Taha: 114) The Messengers are in need of knowledge and increment in it as well as asking Allah, the Mighty and Sublime, for it.*

And those inferior to the Prophets are more in need (of asking Allah for increased knowledge). Therefore, it is proper for the servant to always ask Allah to increase him in knowledge. However, while beseeching Allah for increased knowledge, he must seek after the means by which knowledge would be attained. It is neither wise nor correct for him to implore Allah for increase in knowledge without taking to the means. This is similar to the one who supplicates to Allah for a child without getting married. How will this child come to him? Whenever you ask Allah for something, you must strive for the required means because Allah is the Wise, so He has linked the outcomes with their causes.

In this verse, “Say: My Lord! Increase me in knowledge” is a proof of the excellence of knowledge. Allah did not instruct His Prophet to ask him for increase in wealth; rather, He said to him, “And say: My Lord! Increase me in knowledge”.

Regarding the splendor of this world, He told him:

﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقٌ

1 Reported by Muslim: The Book of Inheritance, chapter on what reaches a man of reward after his death (3084).

رَبِّكَ خَيْرٌ وَأَبْقَى ﴿١٣﴾

*“And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the oneness of Allah), the splendour of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting,” (Ta-Ha: 131).*

I ask Allah, the most High, to bless you and us with beneficial knowledge, righteous deed and invitation to the path of Allah with sure knowledge.

He - the most High – said:

﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾

*“Are those who know equal to those who know not? (Az-Zumar: 9).*

He - most High – said:

﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ﴾

*“Allah will exalt in degree those of you who believe and those who have been granted knowledge (Al-Mujadalah: 11).*

## Commentary

The author, may Allaah shower blessings on him, said: The chapter on virtues of knowledge which is learnt and taught for the sake of Allah. We have earlier had discussion about knowledge and explained that the extolled knowledge is that which bring rewards, that is the knowledge of the *Sharee'ah* of Allah, the Mighty and Sublime. Likewise, it encompasses the subsidiary fields such as the knowledge of *Nahw*, Arabic Grammar, and *Sarf*, Inflection, and their attached courses because they are means. The scholars say, “Means have the same rulings as the goals”. The Knowledge of *Sharee'ah* can be classified

into two:

A class of individual obligations, which are compulsory for everyone to learn.

A class of collective obligations. Such obligation is lifted from the population if sufficient people uphold it.

The third class is a branch of the second: Sunnah. Once sufficient number of people learn the knowledge, it becomes Sunnah for the remaining people.

Knowledge which are individual obligation are obligatory for everyone. One must learn the obligatory aspects of his Religion such as matters relating to the Oneness of Allah and explanation of what negates and nullifies it such as polytheism and its various forms: open and hidden, minor and major. This is required of every individual because each person must be acquainted with the concept of Islamic monotheism and singling Allah out in His specifics, the most High and Sublime.

So also is the *Salat*. It is obligatory for everyone, and no Muslim will ever be relieved of its obligation as long as his senses are intact. Hence, he must learn it with its perquisites such as purification and others in order to worship Allah with sure knowledge.

It is not binding on everyone to learn about Zakat, but it is obligatory for the one who possesses wealth. He must know those properties which necessitate Zakat and the relevant minimum amount, the obligatory estimate and those entitled to Zakat and similar issues. It is not obligatory for everyone to learn about Zakat. Why should we mandate a poor man to learn about the rulings of Zakat when he has no property?

It is obligatory for everyone to learn about fasting. Each person must know what to stay away from, what are the nullifiers of fasting and things that reduce its blessings and similar rulings. These are obligatory for everyone who is fasting to know.

It is not obligatory for everyone to learn about Hajj. However, the one who has means to perform Hajj must learn about it in order to



observe it with sure knowledge. Unfortunately, most people do not learn what is expected of them such as the rulings of their religion, so they fall into difficulties especially during pilgrimage. How many people are those who ask about pilgrimage and you would realise that they have fallen into great trouble because they did not learn before acting.

For example, the rulings of business transaction are not obligatory for everyone to learn, but whoever wants to engage in business dealings must learn about the prohibited business transaction and the legislated business transaction in order to act with sure knowledge.

So it is now clear that the *Sharee'ah* knowledge can be classified into two: individual obligation and collective obligation.

The collective obligation is recommended for the one who has surpassed the basic level, so he learns in order to preserve the *Sharee'ah* of Allah and that Allah may guide His servants through him and for people to benefit from him. There is nothing more honourable than knowledge.

The saying of Allah, the Blessed and The most High - to His Prophet ﷺ indicate this: "And be not in haste (O Muhammad) with the Qur'aan before its revelation is completed to you, and say: "My Lord! Increase me knowledge."

The Messenger of Allah, may the Peace and Blessing of Allah be upon him, needs increment in knowledge. This shows the virtues of knowledge because He did not instruct him to ask Him for increase in wealth, wives or children. Rather, He said to him:

﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ

رَبِّكَ خَيْرٌ وَأَبْقَىٰ﴾ (١٣)

"And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the oneness of Allah), the splendour of the life of this world, that We may test them thereby. But the provision

*(good reward in the Hereafter) of your Lord is better and more lasting.” (Ta-Ha: 131)*

Another evidence that indicates the virtues of knowledge is the saying of Allah, the Blessed and the most High: “Are those who know equal to those who do not?” that is, say that to the entire people. The statement is general. “Are those who do not know equal to those who know not?” The response is understood: those who know are not equal to those who do not know. A person understands this matter, which is the inequality of the one who knows and the one who knows not, through his intrinsic nature. However, Allah asked rhetorically in order to imply a challenge, so it would be a negation involving a challenge; that is, bring one person to Me that says those who know are equal to those who know not. No one will say so. It is never possible for those who know to be equal to those who do not know even in worldly matter; those who know are not like those who do not know.

Allah - the most High - said:

﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ﴾ (11)

*“Allah will exalt in degree those of you who believe, and those who have been granted knowledge”. (Al-Mujadilah: 11).*

This also shows the virtues of knowledge. “O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (from His Mercy). And when you are told to rise up...” That is, stand and rise up. “Rise up. Allah will exalt in degree those of you who believe and those who have been granted knowledge”. If a person arrives at a gathering which is filled with people seated and he requests for space, they should make room for him. “Allah will give you (ample) room (from His Mercy)”. That is, Allah will make matters ample for you because you provided ample room for the one that entered. So Allah will be bounteous to you because the reward of an action is in consonance with the action. Allah, the most High, will treat a person as he treats his brother. If you facilitate easiness for a person in difficulty, Allah will make things easy for you. If you relieve a believer of a worry, Allah will relieve



you of some of the worries of the Day of Resurrection. If you assist someone, Allah will assist you; Allah will assist His slave as long as the slave is assisting his brother.

Accordingly, He – the most High - said: “Allah will give you (ample) room (from His Mercy). And when you are told to rise up (for prayers, or Jihad, or for any other good deed) rise up”. That is, stand so they stood. There is a proof in this that there is no harm in a person telling the people around him to rise and leave, may Allah bless you, because the engagement is over. There is no reason to be shy and it is not a blemish for a person if the congregants are becoming a burden as they would not stand up until they are told. It is necessary for one to be reasonably brief in his sitting with people except he knows that his companion loves him to stay with him, there is no harm in this case.

Otherwise, the basic principle is not to prolong your sitting with people because the people could be busy but too shy to tell you to leave. However, there is no blame upon the one who instructs people to leave; indeed, Allah, the Mighty and Sublime, said to those who sit with His Prophet after completing the meals.

Allaah - may He be Glorified and the most High - said to them:

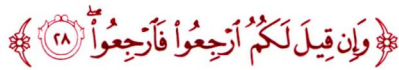
﴿إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَجِیْ مِنْكُمُ ٱللَّهُ لَا يَسْتَجِیْ مِنْ ٱلْحَقِّ



*“Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go); but Allah is not shy of (telling you) the truth” (Al-Ahzab: 53).*

The meaning is that you should leave after you have finished eating, and do not sit back for it hurts the Prophet ﷺ. He is shy to tell you but Allah is not shy of (telling you) the truth. ‘If it is said, “Rise up”, rise up’. An example of that is if someone seeks permission to enter your house, you may open the door for him and inform him to go back because there is no session today. There is no harm on you as stated by Allah, the most High:





*“And if you are asked to go back, go back, for it is purer for you.”  
(An-Nur: 28).*

Some people would get angry if you ask them to go back at the door. Allah – the most High - says: “For it is purer for you”. The most appropriate action is for you to go back, Allah - the Mighty and Sublime - will purify you. He said, “Allah will exalt in degrees those of you who believe, and those who have been granted knowledge”. He, the Mighty and Sublime, did not stipulate the degrees because these degrees are in accordance to the level of a person’s faith and knowledge. The degrees will increase whenever faith gets stronger and knowledge increases, and a person benefits himself and others with it. So strengthen your faith and seek knowledge as much as you can for Allah, the most High - said, “Allah will exalt in degrees those of you who believe, and those who have been granted knowledge”.

May Allah assist you and me with His remembrance, and may He aid us in His remembrance, His praise and perfecting His worship.

Allah, the most High, said: “It is only those who have knowledge among His slaves that fear Allah” (Al-Faatir: 28)

## Hadeeth 1376

وَعَنْ مُعَاوِيَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ» مُتَّفَقٌ عَلَيْهِ .

*Mu’awiyah ؓ reported: The Messenger of Allah said, “When Allah wishes good for someone, He bestows upon him the understanding of Deen.” [ Al-Bukhari and Muslim ]*

## Commentary

Hafidh An-Nawawee, may Allaah shower blessings on him, quoted

some verses from the Book of Allah, the Mighty and Sublime, which are related to the virtues of knowledge. Three of the verses quoted under the chapter on the virtues of knowledge which is learnt and taught for the sake of Allah have been discussed.

As for the fourth verse, it is His saying, the most High: “It is only those who have knowledge among His slaves that fear Allah”.

*Al-Khashyah* refers to the fear which is coupled with veneration. It is more specific than *khawf*, the basic fear: every *Khashyah* is *Khawf* but not every *Khawf* is *Khashyah*. That is, while a person would have *Khawf* for a lion, he does not have *Khashyah* for it; however, one has both *Khawf* and *Khashyah* for Allah, the Mighty and Sublime.

Allah, the most High - said, “So fear them not, but fear Me”! (Al-Baqarah: 150).

However, who are the people of *Khashyah* in truth? They are the scholars, those who possess the knowledge of Allah, His Names, Attributes, actions and rulings. Likewise, they are those who know the rights of Allah, the Mighty and Sublime, as regards the wisdom and mysteries in His decrees and legislations. They also know that He – Glorified is He and the most High - is absolutely perfect with no deficiency in His actions or rulings. Therefore, they fear Allah, the Mighty and Sublime.

This shows the virtues of knowledge and that it is among the means of (attaining) the fear of Allah. If a person attains the state of fear coupled with reverence, he is protected from sins; and if he commits sin, he asks for forgiveness and turns to Allah in repentance because he fears Allah – the most High. That is, he fears Him and venerates Him.

Then he mentioned some hadeeths and he began with the hadeeth of Mu’awiyah bin Abu Sufyan – may Allah be pleased with him that the Prophet ﷺ said, “When Allah wishes good for someone, He bestows upon him the understanding of the religion.” Allah, the Mighty and Sublime, wishes whatever He wills for His creature, be it good or bad.

However, all His wishes are good but their resultants may contain good and bad; and all His preordainments are good but the resultants may contain good and bad.

Some people know Allah, the most High, in their hearts as good, so He grants them success. And some others know Allah in his heart as evil, so He humiliates him, and refuge is with Allaah. He - the most High - said:



*“So when they tuned away (from the path of Allah), Allah turned their hearts away (from the right of path)”. (As-Saff: 5).*

Allah did not turn their hearts away until they themselves turned away and desired evil, so they were not aided towards good. As for he who knows Allah in his heart as good, Allah will aid him. If Allah knows good in the heart of a person, He intends good for him. And if He wishes good for him, He gives him the understanding of the religion and grants him from the knowledge of His *Sharee'ah* that which He has not bestowed on anyone among mankind.

This shows that a person should exert his utmost towards understanding the religion because when Allah, the most High, intends something, He will facilitate its means. And from the means of achieving understanding is for you to learn and strive to attain this exalted level - that Allah wishes good for you.

So make every effort to achieve the understanding of the religion of Allah. Understanding in the religion is not limited to knowledge; rather, it involves knowledge and action. Accordingly, the pious predecessors warned against too many reciters and few jurists. Abdullah bin Mas'ood, may Allah be pleased with him, said, “What will be your condition when your reciters are many and your jurists are few?”. If a person is taught an aspect of the *Sharee'ah* of Allah but he does not act by it, he is not a *Faqeeh*- he does not possess understanding. In fact, if he memorises the biggest book of Islamic jurisprudence and he comprehends it without acting by it, such a person is not called a



**Faqeeh.** He is referred to as a reader because a *Faqeeh* is one who acts by what he knows. Firstly, he knows then secondly, he acts by it.

That was why the people of Shu'ayb said to him:

﴿قَالُوا يَسْعَيْبُ مَا نَفَقَهُ كَثِيرًا مِمَّا تَقُولُ وَإِنَّا لَنَرِيكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا بَعِيزٌ﴾

*“They said: ‘O Shuayb! We do not understand much of what you say, and we see you weak (it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us.’ (Hud: 91).*

This is because they were deprived of good based on what Allah knows to be in their hearts of evil. Therefore, strive towards knowledge and towards acting by it so that you will be among those Allah wishes good for.

I ask Allah, the most High, to make you and me among those who possess understanding of the religion of Allah, act by it, teach it, acquire benefit from it and benefit others.

Allah alone grants success.

## Hadeeth 1377

وَعَنِ ابْنِ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَى هَلَكَةٍ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا، وَيُعَلِّمُهَا» مُتَّفَقٌ عَلَيْهِ .

*Ibn Mas'ud ؓ reported: The Prophet ﷺ said, “Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it.” [ Al-Bukhari and Muslim ]*

## Commentary

The author, may Allaah shower blessings on him, mentioned in the chapter on the virtues of knowledge which is learnt and taught for the sake of Allah, the most High - some hadeeths about the virtues of knowledge.

The hadeeth of Mu'awiyah, may Allah be pleased with him, has preceded: "When Allah wishes good for someone, He bestows upon him the understanding of the religion".

Then he mentioned the hadeeth of Ibn Mas'ood, may Allah be pleased with him, that the Prophet ﷺ said, "There is no envy except in two things". Envy is broad and it may refer to that which is unlawful and one of the major sins. It is for someone to dislike what Allah has blessed another person with. You would see a person who possesses wealth and dislike him, saying, "I wish Allah had not blessed him". And you dislike another person who has knowledge and wished that Allah had not blessed him with knowledge. And the third has righteous children and you dislike it and you wished that Allah had not blessed him with them and so on. This is envy, it is one of the major sins and one of the characteristics of the Jews as Allah, the most High - stated about them:

﴿أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ﴾

"Or do they envy men (Muhammad and his followers) for what Allah has given to them of His bounty?" (An-Nisa': 54).

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا﴾

﴿مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقُّ ۖ﴾

He said about them: "Many people of the scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownelves, even after the truth (that Muhammad is Allah's Messenger) has become manifest unto them". (Al-Baqarah: 109).

As for the second type of envy, it is the blissful envy of happiness, *Al-Ghibtah*. That is, that which you envy in others whom Allah has granted blessing of wealth, knowledge, child, status or similar matters. People envy one another for what Allah has given them of bounties, saying: *maa shaa Allah*, Allah has granted so-and-so this particular thing. However, there is no such envy except in two things. There are only two reasons for which a person may be envied in the real sense:

The first is knowledge, a beneficial knowledge, and this is the intent of his saying: "A man upon whom Allah has bestowed wisdom by which he judges and which he teaches". This is knowledge. When Allah blesses a person with it and he employs it in settling matters among people regardless of whether he sits as a judge or not. Likewise, he guides himself with it and teaches people.

This is positive envy because knowledge is the most beneficial thing, more beneficial than wealth. It is more beneficial to a person than (other) righteous deeds because if he dies and people benefit from his knowledge after him, it will accrue in his favour till the Day of Resurrection. You will get a reward whenever anyone benefits from it, and it increases whenever you give it out and teaches it.

This is one of the strongest ways of preserving and ingraining knowledge. So if you teach someone else, Allah will teach you and the knowledge will become better preserved in your heart. However, you should not put yourself forward to teach except you have right to such so that Allah would make you a source of benefit and you would not flop before the people. This is because the one who proceeds to teach without qualified to do so is between two issues: he may say what is baseless without perceiving it or fail when asked a question he is unable to answer.

Everything you expend from this knowledge will increase it. Also, knowledge does not bring about exhaustion except when learning. For instance, it does not require a safe house like wealth that needs a safe house, bookkeeping, calculation and brings about fatigue. Knowledge does not need this, its lock box is your heart and it is with you whenever you may be. So you should not be scared of losing it,



nor that it will be stolen nor it will get burnt because it is in your heart. The important point is that knowledge is the greatest blessing which Allah may bestow on anyone after Islam and faith. Thus, he said, “A man upon whom Allah has bestowed wisdom by which he judges and which he teaches”.

As for the second, “It is a man whom Allah gave wealth and gave him the power to spend it in right cause”. That is, he spends his wealth on that which pleases Allah, the Mighty and Sublime, and not on prohibitions or vain desires. Allah gave him the strength to spend it in the right cause, in ways pleasing to Him. This person is also among those that should be envied. We do not envy a miser who possesses abundant wealth as he does not benefit the people. Rather, we will feel pain for him and say to him, ‘Poor soul, how will you account for this wealth on the Day of the Resurrection?’ How did he earn it? How did he spend it? How did he waste it?

However, if we see a man enriched by Allah, and he spends it in ways pleasing to Allah, we say, *Maa Shaa Allah*, and such a person should be envied. We do not envy a rich person who spends his wealth on mansions, decorations and luxurious cars. We do not envy him for this; rather, we say that this is a spendthrift if he exceeds the limit in what he spends. Allah does not love those who are excessive in spending.

Similarly, we do not envy a rich person who spends on things that are neither beneficial to the people in their religion nor in their worldly life. Some people give awards for fun and things that contain neither good in this life nor in the hereafter. We do not envy such people. This is because they have not spent their wealth in the right cause. The one that should be envied is the person that Allah has granted the ability to spend his wealth in the right cause.

Also, we do not envy a person that Allah has given wealth but only assemble beautiful women as wives which others cannot achieve. We don’t envy him except if he spends his wealth in right cause and he intends to safeguard his private part, follow the Sunnah and increase his offspring with it. This is a goal of the *Sharee’ah*, so a person would

be envied for it. The point of reference in this hadeeth under the chapter on virtues of knowledge is its first part: "A man upon whom Allah has bestowed..." That is, knowledge, he judges by it and teaches it. He is the better of the two men; that is, he is superior to the rich man who spends his wealth in right cause.

We ask Allah to bless you and us with beneficial knowledge and righteous action.

## Hadeeth 1378

وَعَنْ أَبِي مُوسَى، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ، ﷺ: «مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا؛ فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةٌ قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَّا، وَالْعُشْبَ الْكَثِيرَ، وَكَانَ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَفَنَعَ اللَّهُ بِهَا النَّاسَ؛ فَشَرِبُوا مِنْهَا وَسَقَوْا وَزَرَعُوا، وَأَصَابَ طَائِفَةٌ مِنْهَا أُخْرَى إِنَّمَا هِيَ قِيعَانٌ، لَا تُمْسِكُ مَاءً، وَلَا تُنْبِتُ كَلًّا، فَذَلِكَ مَثَلُ مَنْ فَقَهُ فِي دِينِ اللَّهِ، وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ» متفقٌ عليه .

Abu Musa رضي الله عنه reported: The Messenger of Allah ﷺ said, "The guidance and knowledge with which Allah has sent me are like abundant rain which fell on a land. A fertile part of it absorbed the water and brought forth profuse herbage and pasture; and solid ground patches which retained the water by which Allah has benefited people, who drank from it, irrigated their crops and sowed their seeds; and another sandy plane which could neither retain the water nor produce herbage. Such is the similitude of the person who becomes well-versed in the religion of Allah and receives benefit from the Message entrusted to me by Allah, so he himself has learned and taught it to others; such is also the



*similitude of the person who has stubbornly and ignorantly rejected Allah's Guidance with which I have been sent." [ Al-Bukhari and Muslim ]*

## Commentary

Al-Hafidh An-Nawawee, may Allaah shower blessings on him, recorded this hadeeth under the chapter on the virtues of knowledge which is learnt and taught for the sake of Allah, the most High. It is reported on the authority of Aboo Moosa (may Allaah be pleased with him) from the Prophet ﷺ, and it contains a brilliant and amazing similitude.

The Prophet ﷺ compared the guidance and knowledge Allah revealed to him with rain. The point of semblance is that lands are revived with the rain while hearts are revived with revelation. Thus, Allah, Blessed be He and the most High, referred to what He sent to Muhammad as *Ruh*.

He – the most High – said:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٢﴾ صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ لَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴿٥٣﴾﴾

*"And thus We have sent to you (O Muhammad) Ruh (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'aan) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad) are indeed guiding (mankind) to the straight path (i.e. Allah's Religion of Islamic Monotheism). The path of Allah to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allah (for decision)." (Ash-Shura: 52-53.).*

So revelation is rain. However, as explained by the Messenger of Allah ﷺ, it fell on three parts of the land.



The first part absorbed the rain and brought forth profuse herbage and pasture, and people benefited from it because the land produced plants.

The second part is a seabed which did not produce plant but retained the water. It did not absorb the water, so people drink, irrigate their crops and sow their seeds from it.

The third part is a sandy plane which absorbed the water and did not produce swamp, so it took in the water and it did not produce plants.

This is the similitude of the one who understands the religion of Allah, so he learns and teaches, and the one who does not raise his head. The first and second illustration represent the one who accepts the truth, learns and teaches, acquired benefits and benefitted others.

But those that accepted the truth are divided into two:

The first type: Allah granted him understanding, so he deduces jurisprudential and legislative matters from the Book of Allah and the Sunnah of the Messenger of Allah ﷺ and teaches.

The second type: He narrates but he does not possess such understanding; that is, he reports and memorizes hadeeths but he lacks the deep comprehension. These are also plenty. There are many men of hadeeth who reported hadeeth but they lack the understanding, so they are nothing but stores for people to take from. The ones who distribute this water and benefit people with it are the jurists.

The type which preserves the Sharee'ah, comprehends it, understands it, teaches it and deduces numerous rulings from it are comparable to the land that absorbed the water and brought forth profuse herbage and pasture. The other type which only narrates hadeeths are comparable to the land that retained the water and people benefited from it and irrigated their crops from it. This is because people take from these reporters of hadeeth then deduce rulings from it and people benefit from it.

The third type is the land that does not benefit from the rain. It is a sandy plain; it did not retain the water nor produce herbage. There

is no good in these people. They do not benefit from the revelation of Allah and they do not strive to acquire it, and the refuge is with Allaah. They rejected the information and were arrogant regarding the issue. These are the worst group; we ask Allah for well-being.

Look at yourself, where do you belong among the three groups? Are you among the land that absorbed the water and brought forth profuse herbage and pasture? Or are you in between the second and the third? And refuge is sought with Allah.

This hadeeth demonstrates the excellent teaching method of the Messenger ﷺ; he employed rational and meaningful similitudes to explain abstract issues. This is because it is easier to comprehend rational matters than abstract issues.

There are many similitudes in the Qur'an:

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾ (٦١)

*“The likeness of those who spend their wealth in the way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He wills And Allah is All-Sufficient for His creatures’ needs, All-Knower”. (Al-Baqarah: 261)*

This is a similitude. If the statement had come as: Whoever spends a grain in the way Allah a grain will have seven hundred grains, it will not take root in the mind compared to employing similitude. This is because a similitude which one could bring to mind takes root in the mind.

Allah - the most High said,

﴿وَتِلْكَ الْأَمْثَلُ نَضَرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ﴾ (٦٣)

*“And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allah*

and His Signs).” (Al-Ankabut: 43).

Employing similitude makes knowledge easier and firmer, and assists in understanding. Hence, whenever you are talking to a layman who lacks understanding, it will be appropriate to employ similitude for him. Bring similitude for him from what he would understand and recognize in order to know abstract issues through rational matters.

Allah alone grants success.

## Hadeeth 1379 and 1380

وَعَنْ سَهْلِ بْنِ سَعْدٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ، قَالَ لِعَلِيٍّ، رَضِيَ اللَّهُ عَنْهُ: «فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ» مُتَّفَقٌ عَلَيْهِ .

*Sahl bin Sa'id ؓ reported: The Prophet ﷺ said to 'Ali ؓ, "By Allah, if a single person is guided by Allah through you, it will be better for you than a whole lot of red camels." [ Al-Bukhari and Muslim ]*

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ، قَالَ: «بَلِّغُوا عَنِّي وَلَوْ آيَةً، وَحَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ» رَوَاهُ الْبُخَارِيُّ .

*'Abdullah bin 'Amr bin Al-'As ؓ reported: The Prophet ﷺ said, "Convey from me even an Ayah of the Qur'an; relate traditions from Banu Israel, and there is no restriction on that; but he who deliberately forges a lie against me let him have his abode in the Hell." [ Al-Bukhari ]*

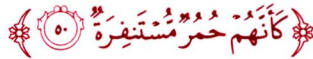
## Commentary

While explaining the excellence of knowledge, the author, may



Allaah shower blessings on him, quoted this hadeeth of Sahl bin Sa'd, may Allah be pleased with him. He (may Allah be pleased with him) narrated that the Prophet said to Alee bin Abee Talib when he gave him the banner or flag on the Day of Khaybar: "Continue till you arrive opposite to them. Then invite them to Islam and explain to them what their obligations to Allah are. By Allah, if a single person is guided by Allah through you, it will be better for you than a whole lot of red camels."

He   swore that were Allah to guide a single person through him, it will be better for him than a whole lot of red camels. *Al-Humr* is the plural form of *Humara*, which refers to red camel, while *Al-Humur* is the plural form of *Himaar*, which means donkey. For this reason, some students fall into error by saying, "It is better for you than a whole lot of donkeys. This is a blunder because *Al-Humur* is the plural of *Himaar*, donkey, as stated by Allah, the Most High:



"As if they were (frightened) wild donkeys." (Al-Muddaththir: 50). The word, *Al-Humur*, was used for donkeys in this verse.

The word, *Al-Humr*, is the plural of *Humara* and *Ahmar*. In this context, it is the plural of *Humara* which means a red camel. It was the most pleasing of properties to the Arabs at that time. So if Allah guides a single person through you, that is better for you than a herd of red camels.

This hadeeth encourages (seeking for) knowledge, teaching (it) and inviting to the way of Allah, the Mighty and Sublime. This is because it is not possible for one to invite to Allah except one possesses knowledge. Thus, when he teaches what he knows from the *Sharee'ah* of Allah and invites to it, this is a proof of the excellence of knowledge.

Then he mentioned the hadeeth of Abdullah bin Amr bin Al-'Aas on the authority of his father - may Allaah shower blessings on both of them- that the Prophet   said, "Convey from me when even an Ayah."

"Convey from me" that is, inform people of what I say and do, and

all his Sunnah. "Convey from me even an Ayah" from the Book of Allah. The word '*lau*', meaning even, hints at tiny bit; that is, a person should not say, 'I will not convey unless I possess a great knowledge'. No, a person should convey even if it is an *Ayah* with the condition that he knows it and it is from the words of Messenger of Allah ﷺ. Thus, he said at the end of the hadeeth: "But he who deliberately forges a lie against me, let him have his abode in the Hell." Whosoever lies against the Messenger ﷺ deliberately, knowing that it is a lie, let him have his abode in the Hell, and refuge is with Allah. That is, he deserves to be one of dwellers of Hell-Fire.

This is because lying against the Messenger ﷺ is not like lying against any other person. Lying against the Messenger ﷺ is lying against Allah, the Mighty and Sublime, and it is also lying against the *Sharee'ah* because the revelation, as narrated by the Messenger, is part of the *Sharee'ah* of Allah.

Similarly, it is said that lying against a learned person is not like lying against a common man. For example, you said, "So and so said this matter is unlawful and that is lawful. This is obligatory and this is Sunnah" while you are lying, this is worse than forging a lie against a common man. This is because the scholars, being the heirs of the Prophets, convey the *Sharee'ah* of Allah as a bequest for the Messenger of Allah ﷺ. So forging a lie against them by saying, "So and so scholar said such and such", although you are lying, is a great sin, we ask Allah for well-being.

When some people desire to prevent people from something, they would say, "So and so scholar said such and such is unlawful" although they are lying. However, they know that people would readily accept their statement if they ascribe it to a person, so they fabricate lies. Likewise, they may state that a matter is obligatory while they are liars. This is worse than lying against the common man.

In brief, whosoever deliberately forges a lie against the Messenger ﷺ should take up his abode in Hell. Whoever reports a forged hadeeth in his name, knowing that it is a lie, is also one of the liars. That is, let him have his abode in Hell. Majority of the publications on exhortation



and caution are heaps of lies against the Messenger ﷺ. However, some industrious but ignorant persons would circulate these publications with huge amount of money would say, "We are admonishing the people with it." How would you admonish them with forgeries?

Consequently, it is obligatory to warn against these publications which are usually distributed in mosques or hanged on the doors of mosques. These publications may contain forgeries and the one that spreads it would have his abode in Hell if he knows that they are lies, so it is necessary to warn against them.

He ﷺ said in the hadeeth of Abdullah bin Amr: "Relate traditions from Banoo Israel, and there is no restriction on that." Banoo Israel are the Jews and Christians. There is no harm in you narrating their statements provided you do not know that it contradicts the Sharee'ah. This is because Banoo Israel enjoy lying and changing the word from its right place. So if they tell you what is good, there is no harm for you to relate it on the condition that it does not contradict what is reported in the Sharee'ah of the Messenger. But if it opposes it, it is not permissible to relate except to explain that it is falsehood; hence, there is no harm.

Allah knows best.

## Hadeeth 1381 and 1382

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "Allah makes the way to Jannah easy for him who treads the path in search of knowledge." [ Muslim ]

وَعَنْهُ، أَيضًا، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «مَنْ دَعَا إِلَى



هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورٍ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ  
شَيْئًا رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, “He who calls others to follow the Right Guidance will have a reward equal to the reward of those who follow him, without their reward being diminished in any respect on that account.” [ Muslim ]

## Commentary

These hadeeths are about the virtues of knowledge and its praiseworthy effects. Aboo Hurayrah - may Allaah shower blessings on him - reported that the Prophet ﷺ said, “Whoever treads a path seeking for knowledge, Allah will ease the path of paradise for him.” Following a path encompasses physical path that the feet walk. For instance, when a person leaves his house to a place of learning, be it a mosque, school, college or similar facilities. And from this also is traveling in search of knowledge; when a person travels from his town to another town seeking for knowledge, such a person treads a path in search of knowledge.

Jabir bin Abdullah, a companion of the Messenger of Allah, traveled for a whole month on a camel for the sake of one hadeeth. He traveled for a period of one month from his town to another town for the sake of one hadeeth reported by Abdullah bin Unays (may Allah be pleased with him) from the Prophet ﷺ.

As for the second, it is the intangible path. It is to seek knowledge from the tongues of scholars and books. The one who reviews a book in order to deduce the *Sharee'ah* ruling on a particular issue, even if he sits on his chair, has followed a path seeking for knowledge. And he who sits before a Shaykh learning from him has followed a path seeking for knowledge even though he was seated. So treading the path is divided into two: the first is the path which feet are used to walk while the second is the path that leads to the attainment of knowledge even if he remained seated.

Allah will make the path of Paradise easy for whoever treads this path. This is because the Islamic knowledge enhance the understanding of what Allah has reveled, the *Sharee'ah* of Allah, His commandments and prohibitions. So seek guidance with it on the path that pleases Allah, the Mighty and Sublime, and it will lead you to Paradise. Whenever you increase your tenacity to follow the paths of knowledge, you are enhancing the path that will lead you to Paradise, we ask Allah for His Great Favour.

This hadeeth clearly encourages seeking for knowledge; this is not hidden to anyone. Therefore, a person is required to seize the opportunity, especially a youth, to memorize fast as whatever he memorizes will be ingrained in his mind. It is important for him to start early before digressions set in.

As for the second hadeeth, it is also on the authority of Abu Hurayrah that the Prophet ﷺ said: "He who calls others to follow the Right Guidance will have a reward equal to the reward of those who follow him" that is, till the Day of Resurrection. "He who calls other to follow the Right Guidance," that is, teaches people. This is because the one who calls to the right Guidance is the one that teaches people, explains the truth to them and guides them towards it.

For such, he will have a reward equal to the reward of whoever does it. For example, you guided someone to the virtues of observing *Witr* prayer and making it his last *Salat* at night as ordered by the Prophet: "Make *Witr* prayer the last of your *salat* at night."<sup>(1)</sup> You encouraged and advised him to perform *Witr* prayer and he took to it based on your word and guidance, you will have the like of his reward.

And if another person learns about this from you or from the one you taught, you will get the like of his reward and it will follow in succession till the Day of Resurrection. This is a proof of the numerous rewards of the Prophet ﷺ because he guided the Ummah towards the Right Guidance. Hence, he ﷺ will be rewarded for every member of this Ummah who acts on his guidance without reducing the reward

1 Reported by Al-Bukhaari: The Book of Jum'uah, chapter on making *Witr* the last Prayer of the night (943); and Muslim: The Book of The traveller's prayer and shortening it, the chapter on 'the Night Prayer is two apiece' (1245).



of the doer in any way. The doer and the caller will have their separate complete reward.

If it is understood that the Prophet ﷺ is rewarded for the actions of his Ummah, the folly of those who dedicate the rewards of their acts of worship to the Messenger becomes clear. For example, a person strives to observe two *rak'ah*, then he says, "O Allah give the reward to the Messenger." He recites the Qur'an and says, "O Allah give the reward to the Messenger". This is an error. This was introduced in the fourth century of the Hijrah, which is three hundred years from the death of the Messenger ﷺ. Some scholars applauded it stating that this is similar to dedicating one's charity or act of remembrance to one's father or mother. We say this is a mistake and an error, ludicrous consideration and misguidance in the religion. How is it? We will inquire from him if he loves the Prophet ﷺ more than Abu Bakr, Umar, Uthman, Ali, Ibn Abbas, Ibn Mas'ood and other companions, may Allah be pleased with them all. Definitely, his answer will be negative.

Did any of them dedicate his righteous deed to the Messenger? Never! So also were their successors (*Tabi'oon*) and the Imams, may Allah have mercy on them. The Imams Ahmad bin Hambal, Ash-Shaf'ee, Malik and Aboo Haneefah never did it. How do you come to know something that they did not know or acted upon? Who are you? It is a faulty notion and misguidance in the religion. Although you will have the reward of any action you do, the Messenger of Allah will also have similar rewards without you saying anything. You will have the reward of any action you perform, even if you only observe two *rak'ats*, and the Messenger of Allah ﷺ will have its rewards like you without diminishing from your reward. Hence what is the benefit? Your dedicating it to him does not bring you closer to the Messenger of Allah except that you only prevented yourself from its reward. The Messenger of Allah ﷺ has the like of your reward regardless of whether you dedicated it to him or not. This is because he ﷺ said: "He who calls to follow the Right Guidance will have a reward equal to the reward of those who followed him, without their reward being diminished in any respect." So there is no need for this.



Therefore, we deduce the excellence of knowledge from this hadeeth because knowledge is the guide to the Right Guidance and encourages piety. Knowledge is better than wealth in manifold; even if one were to spend huge amount of wealth, knowledge and disseminating it is better.

Now let me give you an example. There was a caliph who ruled the world during the time of Aboo Hurayrah - may Allah be pleased with him. During the era of Imam Ahmad, may Allaah shower blessings on him, the rich possessed great wealth and gave out in charity and established endowments. In the era of those after them like Shaykh ul-Islam Ibn Taymiyah and Ibn Qayyim, may Allah mercy on both of them, rich people gave charity, spent and funded projects. What happened to the wealth? What happened to the charities and endowments? Indeed, they are gone with no trace. However, the hadeeth of Aboo Hurayrah is read every time, day and night, and the rewards accrue to him. Also, the Imams, their knowledge and Fiqh are spread among the Ummah; the rewards will continue to reach them. So also are Shaykh ul-Islam Ibn Taymiyah, Ibn Qayyim and others among the departed scholars, they are still remembered and continued to teach people although they are in their graves. They will continue to get the rewards while they are in their graves. This shows that knowledge is far better and more beneficial to a person. Allah willing, further discussion will come in the hadeeth of Abu Hurayrah that was mentioned by the author: "When a man dies, his deeds come to an end except from three things: ceaseless Charity, a knowledge which is beneficial, or a virtuous child who prays for him (for the deceased)."

Allah alone grants success.

## Hadeeth 1383

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ» رَوَاهُ مُسْلِمٌ.

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "When a man dies, his deeds come to an end except for three things: Sadaqah Jariyah (ceaseless charity); a knowledge which is beneficial, or a virtuous descendant who prays for him (for the deceased)." [ Muslim ]*

## Commentary

The author, may Allaah shower blessings on him, recorded this hadeeth under the chapter on the virtue of knowledge which is learnt and taught for the sake of Allah. Aboo Hurayrah, may Allah be pleased with him, reported that the Prophet ﷺ said, "When a man dies, his deeds come to an end except from three things: ceaseless charity, a knowledge which is beneficial, or a virtuous child who prays for him (for the deceased)"

This hadeeth encourages one to amass righteous actions because one does not know when death will overtake one. So he should accumulate righteous actions to increase him in rank and reward before Allah, Blessed be He and most High, before the actions will come to an end. It is well known that none of us know when he will die:

"No person knows what he will earn tomorrow, and no person knows in what land he will die." (Luqman: 34).

So if the issue is like this, a sane person will seize the opportunity of his living to obey Allah, the Mighty and Sublime, before death approaches him. Then, he would not benefit from admonition or repentance.

His saying: "His deeds come to an end" encompasses all deeds. Once he dies, nothing will be recorded for him or against him because he is transiting to the abode of recompense from the abode of action, which is the present life. Thereafter comes reward for all deeds except these three:

Sadaqah Jariyah, a ceaseless charity: That is, a person gives out charity with something that persists, and the best of such is mosques.



Building a mosque is a ceaseless charity because the rewards of its builders continue as long as the mosque remains, day and night, and the Muslims perform their *Salat*, recite the Qur'an, learn and teach knowledge in the mosque. Another example of a ceaseless charity is a person establishing an endowment for a housing project or similar projects to cater for the needs of the poor, needy, the students of knowledge and those striving in the way of Allah.

Another form of ceaseless charity is publishing a beneficial book for the Muslims to read and benefit from, be it contemporary works or classical works. The important point is that it should be a valuable book that will benefit the Muslims after him.

Likewise, repairing roads is a form of ceaseless charity. If a person repairs a road, frees it of harm and people continuously benefit from this, it is also a ceaseless charity. The basic principle for ceaseless charity is, "Every righteous action that persists after the death of its initiator."

As for the second, "a knowledge which is beneficial." This is the most comprehensive and beneficial of them. That a person should bequeath a body of knowledge which benefits the Muslims irrespective of its mode of transmission, oral or written. Authoring of books, teaching people and people conferring on this knowledge, as long as it lasts, the reward of the teacher will continue because people are benefiting from this knowledge which he bequeathed.

The third is, "a virtuous child who prays for him." A child encompasses both male and female. It comprises of your biological sons or daughters, your grandchildren, male and female, until the end of the line of descent. A person will be rewarded for the supplication of a righteous child after his death.

Consider the statement of the Prophet ﷺ stated: "A virtuous child who prays for him." He did not say, 'A righteous child who observes *Salat*, recites the Qur'an, give in charity or fast for him.

No, He didn't say this even though all of them are righteous deeds; rather, he ﷺ said, 'A righteous child who prays for him'. This



is evidence that supplicating for one's father, mother, paternal and maternal grandparents is better than giving charity, performing the *Salat* and fasting on their behalf. This is because it is not possible for the Prophet ﷺ to direct his Ummah except to that which he knows is best for them. Every Prophet ﷺ sent by Allah guided his Ummah towards what he knows to be the best for them. If the Messenger ﷺ had known that your giving charity on behalf of your father and mother is better than supplication, he would have said charity rather than supplication. So since he refrained from mentioning charity, fasting, *Salat*, recitation of the Qur'an in a state of discussing deeds, he would not have left these actions to mention supplication. Then, we know with certainty, with no doubt, that supplication is better than the other good deeds.

If a questioner were to ask us about giving charity on behalf of his father or supplicating for him, we will say that supplication is better because this is the directive of the Messenger ﷺ. He ﷺ said, "or a virtuous child who prays for him". It is amazing that the masses believe that giving charity, fasting for a day, reciting from the Qur'an and other similar acts are superior to making supplication. The origin of this is ignorance. Otherwise, he who ponders over the texts will know that supplication is best. Thus, the Prophet ﷺ did not utter a single word about the righteous deeds a person dedicates to his father, at all.

Imam Malik – may Allah shower blessings on him – stated that there were specific instances whereby a companion would ask him, "Should he give charity on behalf of his dead father or dead mother?" And he said: "Yes, there is no harm". However, he did not encourage his Ummah to this and he did not direct them to it. But he was asked concerning specific problems or issues. Sa'd bin Ubadah - may Allah be pleased with him asked him if he should give his house in charity on behalf of his mother after her death and the Messenger said, "Yes". A man came to him and said, "O Messenger of Allah, my mother died suddenly. Should I give charity on her behalf? He said, "Yes". However, when he wanted to legislate a general law for the Ummah, he said: "Or a virtuous child who prays for him."

We ask Allah to forgive you and us, our parents and the generality of Muslims.

## Hadeeth 1388

وَعَنْ أَبِي الدَّرْدَاءِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ، «مَنْ سَلَكَ طَرِيقًا يَبْتَغِي فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضًا بِمَا يَصْنَعُ، وَإِنَّ الْعَالَمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّى الْحِيتَانُ فِي الْمَاءِ، وَفَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا وَإِنَّمَا وَرَثُوا الْعِلْمَ. فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ» رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ .

*Abud-Darda' reported: The Messenger of Allah ﷺ said, "He who follows a path in quest of knowledge, Allah will make the path of Jannah easy to him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for him. The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars (i.e., in brightness). The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion." [ Abu Dawud and At-Tirmidhi ]*

## Commentary

Under the chapter on the virtues of knowledge which is learnt and taught for the sake of Allah, the author - may Allaah shower blessings on him - reported this hadeeth of Aboo Darda' - may Allah be pleased with him. he narrated that the Prophet ﷺ said: "He who follows a path



in the quest of knowledge, Allah will make the path of the Paradise easy to him.” This sentence has been explained earlier.

This hadeeth of Aboo Darda’ – may Allah be pleased with him - also stated that the Prophet ﷺ said: “The inhabitants of the heavens and the earth and even the sea in the dept of the oceans seek forgiveness for the learned.” This shows the virtues of knowledge. “The inhabitants of the heaven and the earth including the fishes in the depth of the ocean and animal in the land seek forgiveness for the scholars.” You should not be surprised that these animals seek forgiveness of Allah, the Mighty and Sublime, for the scholar.

This is because Allah, Blessed be He and The most High - said in the Noble Qur’an through the tongue of Moosa عليه السلام:

﴿قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ﴾ (50)

“Our Lord is He who gave to each thing its form and nature, then guided it aright.” (Ta-ha: 50)

Animals and insects know their Lord, the Mighty and Sublime, and are acquainted with Him.

﴿تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا نَفْقَهُونَ تَسْبِيحَهُمْ﴾ (44)

“The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification.” (Al-Isra: 44)

Everything glorifies the Praise of Allah such that the pebbles were heard magnifying His Praise before the Prophet ﷺ. This is because Allah is the Lord and Master of everything; indeed, Allah said to the heavens and the earth:

﴿أَتَيْنَا طَوْعًا أَوْ كَرْهًا قَالُوا أَتَيْنَا طَائِعِينَ﴾ (11)

“Come both of you willingly or unwillingly. They both said, “We come willingly.” (Fussilat: 11).



He addressed both of them and they also spoke to Him, ‘Come both of you willingly or unwillingly’ that is, for what He ordered them. They both responded, “We come willingly”.

﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ، مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ  
وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ  
الْعَذَابُ﴾ (١٨)

“Everything complies with the order of Allah, the Mighty and Sublime except unbelievers from among the children of Adam and jinn. Consequently, Allah, the Mighty and Sublime said in His Mighty Book that most people prostrate to Allah, the Mighty and Sublime and there are many on whom the punishment is justified.” (Al-Hajj: 18).

They do not prostrate. Although, a disbeliever does not respond to Allah and does not prostrate to Allah as legislated or in worship, he prostrates to Allah in submission to the Decree. He has no escape from what Allah has decreed as stated by Allah, the Exalted:

﴿وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغُدُوِّ وَالْآصَالِ  
﴾ (١٥)

“And unto Allah (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the morning and in the afternoons.” (Ar-Ra’d: 15).

The prostration here is connected to the Decree. Everyone submits to the Decree of Allah and no one has the ability to subdue Allah, the Mighty and Sublime. Where is the escape? A pre-Islamic poet<sup>(1)</sup> said:

Where is the escape when Allah is the seeker?

And the deficient and subdued cannot be the victor

1 Nufayl bin Habeeb said it during the Event of the Elephants. Check Tafseer Ibn Katheer (4/551)

As for the legislated prostration, most people are due for punishment because they do not prostrate to Allah although the sun, the moon, the stars, the mountains, trees and animals all prostrate to Allah, the Mighty and Sublime. However, the disbelievers among the children of Adam and Jinns do not prostrate to Allah except the decreed prostration.

﴿وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُم بِالْغُدُوِّ وَالْآصَالِ﴾



*“And unto Allah (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the morning and in the afternoons.” (Ar-Ra’d: 15)*

In summary, Allah the Most High subjected these creatures to seek forgiveness for the scholar. And better than that is that the angels lower their wings over the seeker of knowledge, being pleased with what he does. The angels are honourable, those whom Allah the Mighty and Sublime has honoured. They lower their wings over the seeker of knowledge, being pleased with what he does. Do you know of any virtue greater than this? That the angels – the angels of Allah the Mighty and Sublime- lower their wings over the seeker of knowledge, being pleased with what he does. This is a great virtue.

The Prophet ﷺ explained in the hadeeth Aboo Darda ؓ that the scholars are heirs of the Prophets. If you were asked, who are the heirs of the Prophet? Are they the worshippers who bow down and prostrate night and day? No. are they the relatives of the Prophets? No. None inherits the Prophets except the scholars, we beseech Allah to count us among them.

The scholars are the heirs of the Prophets because they inherit knowledge and actions from the Prophets. They inherit the call to Allah, the Mighty and Sublime, the guidance of the creature and leading them to the *Sharee’ah* of Allah. So, the scholars are the heirs of the Prophets, and the Prophets did not bequeath dirham or dinar. The Prophet ﷺ died leaving his daughter, Faatimah, his uncle, Al-Abbas,



his cousins and his wives, but none of them inherited him because the Prophets did not bequeath dirham or dinar. This is from the wisdom of Allah, the Mighty and Sublime, that they do not bequeath. Hence, no one would think that a Prophet only claims Prophethood in order to accumulate wealth and for his relatives to inherit the riches after him. Thus, He blocked this. It is said that the child of the Prophet ﷺ does not inherit him.

As for the supplication of Zakariyah:

﴿فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ۖ يَرِثُنِي وَيَرِثْ مِنْ أَلِ يَعْقُوبَ ۖ﴾

“So give me from Yourself an heir. Who shall inherit me, and the inherit (also) the posterity of Ya’qub (Jacob)” (Maryam: 5-6).

The intent is inheritance of religious knowledge and Prophethood, not property. The Prophets are not inherited for they leave no dirham or dinar as bequest; rather, they handed down knowledge which is the greatest of heritage. He who acquires it, that is the knowledge, has acquired an abundant portion. I ask Allah to make you and I among those who will acquire it. This is the real and beneficial inheritance. The learned are the heirs of the Prophets who neither bequeath dirham nor dinar but only knowledge.

Don’t people run from the east to the west of the earth in order to acquire the properties left for them by their fathers, which are possessions of this world? Why don’t we move from the east to the west of the earth to acquire the knowledge that is the inheritance of whom? The Prophets, may the Peace and Blessing of Allah be upon all of them.

It is more appropriate for us to make every effort to acquire the knowledge inherited from the Prophets. It would have sufficed as a virtue of knowledge, even if there is no other, that whenever the learned performs an action, he feels with sincerity to Allah, the Mighty and Sublime, that his Imam is Muhammad ﷺ. This is because he worships Allah with sure knowledge. Whenever he performs ablution, he feels as if the Messenger is in front of him, so he follows him completely



in his ablution. Ditto for *Salat* and every other act of worship. If you do not get any virtue from knowledge except this, it would have been enough. Now, what about the great virtues contained in the hadeeth of Aboo Darda, may Allah be pleased with him?

The summary is that the one whom Allah has blessed with knowledge, Allah has indeed blessed him with what is better than wealth, children, wives, mountains, cars and every thing. Therefore, it is incumbent upon you to seek much from the inheritance of the Prophet ﷺ. You should exert energy in seeking, acquiring and studying irrespective of the level of your knowledge. You should reminisce on how much the early generations handed down to the later generations.

Then, you should know that the inheritance of the Prophet ﷺ includes both the Glorious Qur'an and the Prophetic Sunnah. With respect to the Glorious Qur'an, its chain of transmission does not require close examination because it does not need anyone to verify it. It is the greatest form of *Mutawaatir* (what is handed down by a large number of people in every stage of its reporting to an equally large number of people such that they all could not have agree on a lie or that their fabrications coincide). But if it is the Prophetic Sunnah, it is a must to examine if it is right to attribute it to the Messenger or not. If you are able to clarify this by yourself, it is the best. Otherwise, you should consider it carefully and leave it for what you are able to do.

Our saying: "Exert energy in seeking, acquiring and studying" means exerting energy in verifying important issues. This is because some people adopt the apparent meaning and broad connotation of texts without validating whether the intent is the apparent meaning or otherwise. Does anything limit this broad connotation or not? Is there any modifier for this absolute rule or not? You will see him muddling up the Sunnah without verification because he lacks the knowledge of this affair. This is common with many of the youths who are taking interest in the Sunnah today. You will see one of them being in haste to derive ruling from a hadeeth or make judgement on a hadeeth. This is great danger.

In the biography of Ahmad bin Abdul-Jaleel from *Taarikh Baghdad*,

he said: "Irrespective of what you have reached in knowledge, you should remember how much the early generations left for the later generations." This is a good statement. However, what is better than this is that we should say: "Irrespective of what you have reached in knowledge, you should remember the saying of Allah, the Mighty and Sublime: "but over all those endowed with knowledge is the All-Knowing (Allah)." This is from the Qur'an and clearer guide than his saying: "How much has the early generations left for the later generations." You should also remember the saying of the Most High:

﴿وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

"And of knowledge, you (mankind) have been granted only a little." (Al-Isra: 85).

O Allah, bless us with beneficial knowledge, righteous deeds, pure and abundant sustenance that will suffice us from Your creature. Verily You have power over all things.

## Hadeeth 1389 and 1390

وَعَنِ ابْنِ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ، ﷺ يَقُولُ: «نَضَّرَ اللَّهُ امْرَأً سَمِعَ مِنَّا شَيْئًا، فَبَلَّغَهُ كَمَا سَمِعَهُ، فَرُبَّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

*Ibn Mas'ud* رضي الله عنه reported: I heard the Messenger of Allah ﷺ saying, "May Allah freshen the affairs of a person who hears something from us and communicates it to others exactly as he has heard it (i.e., both the meaning and the words). Many a recipient of knowledge understands it better than the one who has heard it." [ At-Tirmidhi ]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَنْ سُئِلَ عَنْ

عِلْمٍ فَكَتَمَهُ، أَلْجِمَ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ  
وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, “He who is asked about knowledge (of religion) and conceals it, will be bridled with a bridle of fire on the Day of Resurrection.” [ Abu Dawud and At-Tirmidhi ]

## Commentary

The author, may Allaah shower blessings on him, recorded numerous hadeeths under the chapter on the virtues of knowledge which is taught and learnt for the sake of Allah, most of which have been discussed.

Among them is the hadeeth of Ibn Mas’ood - may Allah be pleased with him - that the Prophet ﷺ said: “May Allah brighten the face one who heard something from us and conveyed it to others as he heard it; (because) invariably the persons who received it have better memory than those who listen.”

The statement ‘*Naddar Allah*’ means may Allah beautify him because *Nadar* with *Daad* implies beauty. It is contained in the saying of the most High:

﴿وَمِنْهُمْ يَوْمَئِذٍ نَاضِرٌ ۖ إِلَىٰ رَبِّهَا نَاطِرٌ﴾

“Some faces that Day shall be *Nadirah* (shining and radiant). Looking at their Lord (Allah).” (Al-Qiyamah: 22-23).

*Nadirah* means *Hasanah*. “Looking at their Lord...” That is, looking with the eyes at Allah - the Mighty and Sublime, we beseech Allah to count you and us among them.

Similarly, Allah, Blessed be He and the most High, said:



﴿فَوَقَّهْمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّهْمُ نَضْرَةً وَسُرُورًا﴾

“So Allah save them from evil of that Day, and gave them Nadrah (a light of beauty) and joy.” (Al-Insan: 11)

That is, beauty and joy; there will be beauty on their faces and joy in their hearts.

In this case, he ﷺ said: “May Allah beautify a person who hears from us (i.e. a saying) and conveyed it the way he heard it”. The import is that the Prophet ﷺ beseeched Allah to beautify on the Day of Resurrection the face of a person who hears a hadeeth of the Messenger of Allah ﷺ and conveys it as he heard it.

Many a recipient of knowledge remembers it better than the one who has heard it. This is because a person may hear a hadeeth and convey it but the recipient may remember better than him. That is, he understands it, comprehends and acts on it more than the person that heard it and conveyed it. This, as stated by the Prophet ﷺ, is well-known. For instance, you will see some scholars who report, memorize and convey hadeeths but lack the understanding. They convey these hadeeths to some other scholars who can discern the meaning, fathom the essence and derive various rulings from the hadeeths of the Messenger ﷺ to benefit the people. It has been previously discussed that the similitude of the first is like the earth that retains water with which people irrigate and sow their seeds but it does not produce crops. As for the land that produces crops, they are the jurists, those who know the hadeeths, understand them and derive the *Sharee'ah* rulings from them.

As for the hadeeth of Aboo Hurayrah (may Allah be pleased with him) that follows, the Prophet ﷺ has threatened that the one who is asked about knowledge and conceals it will be bridled with a bridle of fire on the Day of Resurrection. That is, a bridle of fire will be placed on his mouth because he concealed that which Allah revealed when

he was asked about it, we ask Allah for wellbeing.

It is not permissible for you to conceal knowledge if you know that the enquirer is asking in order for you to guide him. However, if you are sure that he is only asking as a test and his intention is not to seek guidance, learn and act by it, you may choose to teach him or abandon him. This is based on the saying of Allah:

﴿فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ﴾

*“If they come to you, either judge between them, or turn away from them.” (Al-Ma'idah: 42)*

This is because Allah knew that these people came to the Prophet ﷺ in order to test his depth, not to act upon his words. So if you know that this man came to ask you about knowledge in order to test you, and not in search of the truth, you are at liberty to inform him of the ruling and teach him or turn away from him.

Likewise, if you know that a great evil may occur from the verdict, there is no harm in deferring it. Do not conceal it. There is no harm in postponing a verdict till a beneficial time because issuing a ruling at a particular period may be a recipe for disaster and chaos. Hence, there is no harm in refraining from giving a verdict if you think that it will lead to evil and turmoil.

Allah alone grants success.

## Hadeeth 1391

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهُ اللَّهِ عَزَّ وَجَلَّ لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا لَمْ يَجِدْ عَرَفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ» يَعْنِي: رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said,

*“He who does not acquire knowledge with the sole intention of seeking the Pleasure of Allah but for worldly gain, will not smell the fragrance of Jannah on the Day of Resurrection.” [ Abu Dawud ]*

## Commentary

From the virtues of knowledge which is taught and learnt for the sake of Allah is what the author, may Allaah shower blessings on him, recorded on the authority of Aboo Hurayrah - may Allah be pleased with him. he narrated that the Prophet ﷺ said: “He who acquires knowledge through which the pleasure of Allah might be sought only so that he might attain through it something that he desires of the world will not perceive even the fragrance of Paradise on the Day of Resurrection.” That is, its smell.

Knowledge can be classified into two:

The first is the knowledge through which the pleasure of Allah is sought. This is the knowledge of the *Sharee'ah* and what aids it such as the knowledge of Arabic Grammar.

The second is the knowledge of this world like knowledge of engineering, building, mechanics and similar fields.

There is no harm if a person learns the second, which is the knowledge of this world, in order to achieve worldly gains. He is learning engineering in order to become an engineer and earn an income and a living. He learns mechanics for the sake of becoming a mechanic, so he works and toils with the intention of achieving worldly gains. There is no harm upon him if he intends worldly advances with his learning.

But if he had intended benefiting the Muslims with what he learnt, it would have been better for him, and he would have attained religious and worldly benefits through it. For instance, if he had learnt engineering in order to protect the Muslims from employing engineers who are disbelievers, this would have been good. Also, he learns mechanics in order to fulfill the needs of the Muslims when



they are in need of a mechanic, this is better and he will get a reward from it. Nonetheless, he has the right to intend nothing but worldly benefits, and there is no sin upon him for that. He is just like someone that sells and buys for the sake of increasing his wealth.

As for the first category of knowledge, which is learning the *Sharee'ah* of Allah, the Mighty and Sublime, and its affiliates, nothing should be desired with this class of knowledge except the pleasure of Allah. If he intends to achieve worldly gains through it, he will not perceive the fragrance of Paradise on the Day of Resurrection. This severe threat, and refuge is with Allah, indicates that the one who desires worldly benefits through his learning of the *Sharee'ah* has committed one of the major sins. Indeed, his knowledge will not be blessed. That is, for example, he says, 'I want to learn in order to turn the attention of the people to me so that they will respect and exalt me'. 'I want to learn so that I will become a teacher collecting salary' and the like. Such will not perceive the fragrance of Paradise on the Day of Resurrection.

This may be challenging or befuddling to some people who are studying in regular school system such as colleges and universities in order to obtain certificates. It may be said that earning certificate is not necessarily for worldly gains alone; it could be for worldly gains and likewise for the hereafter. So if a student says, 'I am seeking knowledge in order to get certificate so that I will have a teaching job and benefit the people with it or to become a principal in the department directing its people towards good', this is a good and pure intention which is neither sinful nor blameworthy.

Unfortunately, the measure of qualification today has become exclusively these certificates. Basically, people are employed and given responsibilities such as teaching in colleges and universities based on these certificates. Even if one is very knowledgeable, he will not be privileged to take such position because he holds no certificate. Indeed, times have changed and given rise to this end result.

We say: if you seek for knowledge in order to obtain certificate to take teaching position and benefit the creatures, not for worldly gains, then there is no harm in this. In addition, you will not be considered

as one of those seeking the glitters of this world with their knowledge and you will not be subjected to the threat, and praises be to Allah. Verily, deeds are judged by intention, and a person will be rewarded according to his intention. This is the yardstick. Check your heart, what does it intend?

As for the one who seeks the knowledge of the *Sharee'ah* in universities in order to obtain certificate, we should ask him about his goal. Do you want to acquire the certificate so as to enhance your salary scale? If he affirms this, explaining that he is poor and in need of this, we will tell him that he only desires the worldly gains. However, if he negates this and explains that he intends to benefit people with the acquired knowledge, but it is not possible to achieve this through teaching without certificates. Likewise, he may need the certificate to occupy an eminent office which will be of great benefit to the Muslims. We will say, 'All praise is due to Allah, this is a good intention and there is nothing against you. Deeds are judged by intention and everyone will be rewarded according to his intention.'

The important point, my brother seeking for knowledge, is to be wary of evil intentions. The knowledge of the *Sharee'ah* is more prestigious, magnificent and higher than to seek the transient gains of this world with it. If you pitch your tent with the world, it must leave you or you leave it, and you may be in need and lack of wealth or you die and the wealth will go to someone else.

However, the affairs of the hereafter are eternal. Why would you make the knowledge of the *Sharee'ah*, which is for the sake of worship and the best form of worship, a ladder to attain the paltry gains of the world? This is intellectual inanity and religious misguidance. The knowledge of the *Sharee'ah* must be for the sake of Allah, the Mighty and Sublime, preservation of His *Sharee'ah*, Blessed be He and the most High, and removing ignorance from yourself and your Muslim brothers. Similarly, it must be a guide to the right guidance and to realize the bequest of the Prophet ﷺ because the scholars are the heirs of the Prophets.

We ask Allah to make our intention sincere and rectify our action.



Verily, He has power over all things.

## Hadeeth 1392

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا، اتَّخَذَ النَّاسُ رُؤُسًا جُهَالًا، فَسُئِلُوا، فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا» متفق عليه .

*‘Abdullah bin ‘Amr bin Al-‘As ؓ reported: I heard the Messenger of Allah ﷺ saying: “Verily, Allah does not take away knowledge by snatching it from the people, but He takes it away by taking away (the lives of) the religious scholars till none of the scholars stays alive. Then the people will take ignorant ones as their leaders, who, when asked to deliver religious verdicts, will issue them without knowledge, the result being that they will go astray and will lead others astray.” [ Al-Bukhari and Muslim ]*

## Commentary

The author, Al-Hafidh An-Nawawee, may Allaah shower blessings on him, recorded this hadeeth of Abdullah bin Amr bin Al-‘Aas (may Allah be pleased with him and his father) under the chapter on the virtues of knowledge which is learnt and taught for the sake of Allah - the most High. He narrated that the Prophet ﷺ said: “Verily, Allah does take away knowledge by snatching it from the people.”

The hadeeth indicates that knowledge will be taken away and there will be no scholar on the surface of the earth to guide mankind to the Religion of Allah, so the Ummah will degenerate and go astray. Thereafter, the Qur’aan will be taken away; it will be snatched from the hearts of men and from copies of the Qur’aan.



As *Ahlus Sunnah* would say: “The Qur’aan is the revealed word of Allah, and not created. From Him it originated and to Him it will return.” They say the meaning of ‘to Him it will return’ is that it will go back to Allah, the Mighty and Sublime, towards the end of time when people would have abandoned it completely; neither would they recite it nor act by it.

Similar to this is the honored Ka’bah. Allah protected it when Abrahah who wanted to demolish it moved towards it with mighty elephant and numerous soldiers. Allah, the Mighty and Sublime, shielded it from him and Allah revealed an entire chapter of the Qur’aan about it:

﴿أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۚ (١) أَلَمْ يَجْعَلْ كَيْدُهُمْ فِي تَضَلِيلٍ (٢) وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ (٣) تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ (٤) فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ (٥)﴾

“Have you not seen how your Lord dealt with the owners of the Elephant? [The Elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the ka’bah at Makkah]. Did He not make their plot go astray? And He sent against them birds, in flocks, striking them with stones of *sijjil* (baked clay). And He made them like (an empty field of) stalks (of which the corn has been eaten up by cattle). (Al-Fil: 1-5).

“*Tayran Abaabil*”: Allah sent the birds; *Abaabil*, different groups, with each bird carrying between its legs stones of *Sijjil*; that is, from roasted and hard clay. Allah commanded these birds to throw the stones at the soldiers, and whenever the stone hits a man on his head it would come out from his anus. This continued until He made them like a field of plants eaten up by animals and blended together.

However, people will desecrate the sanctity of this House and commit various acts of disobedience in it towards the end of time. Then, Allah will overpower them with a short man with curved legs from Abyssinia who will demolish it stone by stone. He will come

with soldiers to break and demolish the Kabah stone by stone. Whenever a stone is removed, it will be passed down the line of soldiers from Makkah until it will end up in the ocean. They will remove its stones to the last.

Contemplate on this matter, Allah, the Mighty and Sublime, had protected it in the earliest time from these disbelievers because He knew that He will raise a Messenger there who will remove people from misguidance, oppression and polytheism to guidance, justice and His Oneness. When people will desecrate its sanctity towards the end of time, Allah will empower the one who will destroy it. This is based on His wisdom. No one will challenge or oppose this man. Allah, the Mighty and Sublime, with His wisdom will make him firmly established on this.

Similarly, the Qur'an will be removed from the hearts of men and from copies of the Qur'an and it will ascend to the Lord, the Mighty and Sublime. This is because it is His words; it originated from Him and to Him will it return.

However, knowledge will not be taken away from the hearts of men, but it will be taken away by the death of the scholars. The real scholars will die and there will be no learned person left. Then people will choose those who will rule them as leaders and they will consult for legal ruling. But they will be ignorant people who will issue verdict without knowledge, so they will go astray and lead others astray, and refuge is with Allah.

And the *Sharee'ah* will remain among these ignorant people, they will give judgment with it among the people while they are ignorant. At that time, the real Islam, which is based on the Qur'an and Sunnah, will be lost because its bearers have been taken.

This hadeeth encourages and emphasizes seeking for knowledge so as not to reach the situation described by the Messenger of Allah.

Informing of an event is not the same as endorsing it. That is, that the Messenger ﷺ tells us about something does not mean that he

approves of it and legalizes it. He ﷺ stated and swore that: “Surely, you will follow the ways of those before you” that is, you will tread the paths of those that came before you. They asked: “The Jews and the Christians?” He ﷺ said: “Yes, the Jews and the Christians.”<sup>(1)</sup> He stated that this Ummah will commit what the Jews and Christians are upon. This information is a warning and not an approval or a validation. We must understand the difference between what the Prophet ﷺ stated as a validation and what he stated as a warning.

The Prophet ﷺ stated that the scholars would die. Thus, we should devote ourselves to learning so that this time will not meet us, a time in which the scholars will die and only these ignorant leaders will remain. Those who will deliver religious verdicts without knowledge, and then they will go astray and will lead others astray.

We ask Allah for beneficial knowledge, righteous deeds and pure and abundant provision.

<sup>1</sup> Reported by Al-Bukhaari: The Book of Steadfastness on the Book and the Sunnah, chapter on the statement of the Prophet, ‘You will certainly follow...’ (6775).



# The book of praise and gratitude to Allah

## Chapter 242: the obligation of gratitude

### COMMENTARY

The author, Hafidh An-Nawawee, may Allah shower blessings on him, said: The book of praise and gratitude to Allah.

‘Hamd Allah’ that is, describing Him with Praise and Perfections, and exalting Him above everything that negates and contradicts that. He, Blessed be He and the most High, is worthy of praise. He is praised for the beauty of His kindness and perfection of His attributes, the Mighty and Sublime, with love and veneration.

Allah praised Himself at the inception of His creation, He said:

﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ

كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ﴾

*“All praises and thanks be to Allah, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord.”*  
(Al-An‘am: 1).

He praised Himself for being far above having partners and associates. He said,

﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِّنَ

الدُّنْيَا وَكَثِيرٌ مِّنْكَيِّدًا﴾

*“And say: “All the praises and thanks be to Allah, Who has not begotten a son (or offspring), and Who has no partner in (His)*

*Dominion, nor He is low to have a Wali (helper, protector or supporter). And magnify Him with all magnificence, [Allahu-Akbar (Allah is the Most Great)]” (Al-Isra: 111).*

He also praised Himself, the Mighty and Sublime, at the completion of creation. The Most High and The most High said:

﴿وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُمُ  
بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

*“And you will see the angles surrounding the Throne (of Allah) from all round, glorifying the praises of their Lord (Allah). And they (all the creatures) will be judged with truth. And it will be said, “All the praises and thanks be to Allah, the Lord of the ‘Alamin (mankind, jinn and all that exists).” (Az-Zumar: 75).*

He is the Mighty and Sublime. He is praised at the commencement of creation, the end creation and continuation of creation. And He is praised for the legislation He revealed to His slave. Rather, He is praised at all times.

Consequently, if the Prophet ﷺ receives a news that gladdens him, he would say, “Alhamdu lillahi ladhi bini’matihi tatimmus-saalihaat (All praise be to Allah, the One whose favour makes righteous deeds completed.)”<sup>(1)</sup> And when he receives what contradicts that, he would say: “Alhamdu lillahi alaa kulli haal (All praise be to Allah in every situation.)”<sup>(2)</sup> What some people say today, “All praise is due to Allah, the One beside whom none is praised over misfortune” is a mistake, a blunder. This is because uttering this statement is a sign that you dislike what has been decreed for you. However, say as the Prophet ﷺ said, “All praise in due to Allah in every situation.” This is what is right and the Sunnah as reported from the Prophet ﷺ.

Allah – the most High - praised Himself and ordered that He

1 Reported by Ibn Majah: The Book of Manners, chapter on the virtues of those who praise Allah 3793)

2 Reported by Abu Dawud: The Book of Manners, chapter on the response of the one who sneezes (4377); and At-Tirmidhi: The Book of Manners, chapter on what the one who sneezes would say (2662).

should be praised. Allah, the most High said:

﴿قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ﴾ (٥٩)

*“Say: Praise and thanks be to Allah, and peace be on His slaves whom He has chosen (for His Message)” (An-Naml: 59).*

So He commanded us to praise Him, the Mighty and Sublime. In fact, He made our praise of Him one of the pillars of Prayer, and the Prayer will not be complete without it. The beginning of *Al-Fatihah* (the opening chapter of the Qur'an) is, “All the praises and thanks be to Allah, the Lord of Alamin.” Your *Salat* will not be valid if you omit this verse from *Al-Fatihah*.

It is obligatory for everyone to praise Allah, the most High.

So also is showing gratitude: gratitude for His Blessings. How many are the Blessings He has bestowed upon you: intellect, well being, wealth, family, safety and bounties that cannot be enumerated.

﴿وَإِنْ تَعْدُوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا﴾ (٣٤)

*“And if you count the Blessings of Allah, never will you be able to count” (Ibrahim: 34)*

If there was none of His Blessings upon you except this breath, life would have been lost if it were to seize, nonetheless it comes out without you feeling it or feeling exhausted. Consider how hard taking in and exhaling air during breathing, which is a continuous process, is for those afflicted with breathing problem. Intellect, children, wealth, and religion; these are all great blessings which you could never enumerate and He, the Mighty and Sublime, deserves praise for this.

The people of knowledge stated that gratitude is obedience to the one who granted the blessing, especially these forms of blessing. This is gratitude. So if Allah blesses you with wealth, this should reflect in your dressing, house, car, charity and spending so that the effect of this wealth, which is a blessing of Allah, would be seen on you. If Allah blesses you with knowledge, the effect of this knowledge such



as spreading it among people, teaching people and inviting towards Allah, the Mighty and Sublime, should be seen on you.

Gratitude should be in the form of the particular blessing that Allah has bestowed upon you. Therefore, he who disobeys Allah is not grateful for the blessings of Allah. Allah, the most High said:

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ۖ جَهَنَّمَ يَصْلَوْنَهَا وَيَنْسَوْنَ الْفَرَارَ ۚ ﴾ (٢٨)

“Have you not seen those who have changed the Blessings of Allah into disbelieve (by denying Prophet Muhammad and his Message of Islam), and caused their people to dwell in the house of destruction. Hell, in which they will burn, - and what an evil place to settle in!” [Ibrahim: 28-29].

A disobedient person has not shown gratitude for the blessings of Allah, the Mighty and Sublime, and the reduction in his gratitude would be proportional to the sins he has committed. Even if a person says with his tongue, “I am grateful to Allah” while he is disobedient to Allah, he is not truthful in what he said. Gratitude is being obedient to the one who granted the blessing.

Gratitude has two great benefits. One entails acknowledging the rights, favour and kindness of Allah, the most High, and this is a means of increasing the blessing. He will increase His blessings upon you whenever you increase your act of gratitude. Allah - the most High - said:

﴿ وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴾ (٧)

“And (remember) when your Lord proclaimed: “If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe.” (Ibrahim: 7)

If one shows appreciation for His favours, Allah will increase it. But

if he is ungrateful and turns away, Allah will definitely punish him, and the punishment of Allah is severe. Allah the most High said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلّٰهِ ۖ﴾ (172)

“O you who believe (in the oneness of Allah-Islamic monotheism) eat of the lawful things that We have provided for you with, and be grateful to Allah” [Al-Baqarah: 172].

Be grateful to Allah for this blessing which He has bestowed upon you. He facilitated its attainment without your might or power. If Allah wishes, we would not have control over these lawful things that we eat due to difficulty or the absence of this blessing. Allah, the most High said:

﴿أَفَرَأَيْتُم مَّا تَحْرُثُونَ ۚ ءَأَنْتُمْ تَزْرَعُونَهُ ۚ أَمْ نَحْنُ الزَّارِعُونَ ۚ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ ۚ ءَإِنَّا لَمُغْرَمُونَ ۚ بَلْ نَحْنُ مُحْرَمُونَ ۚ أَفَرَأَيْتُمُ الْمَآءَ الَّذِي تَشْرَبُونَ ۚ ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ ۚ أَمْ نَحْنُ الْمُنْزِلُونَ ۚ لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ۚ أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ۚ ءَأَنْتُمْ أَنْشَأْتُم شَجَرَتَهَا ۚ أَمْ نَحْنُ الْمُنْشِئُونَ ۚ نَحْنُ جَعَلْنَاهَا تَذْكِرَةً وَمَتَاعًا لِّلْمُقِيمِينَ ۚ﴾ (72-73)

“Then tell Me about the seed that you sow in the ground. Is it you that make it grow, or are We Grower? Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). (Saying): “We are indeed Mughramun (i.e. ruined or have lost the money without profit, or are punished by the lost of all that we spend for cultivation)! Nay, but we are deprived! Then tell Me about the water you drink. Is it you who cause it from the rain clouds to come down, or are We the Causer of it to come down? If We willed, We verily could make it salt (and undrinkable): why then do you not give thanks (to Allah)? Then tell Me about the fire which you kindle. Is it you who made the tree thereof to grow, or are We the Grower/ we have made it

a Remember (of the Hell-fire in the Hereafter), (and an article of use for the travellers (and all the others, in this world). (Al-Waqi'ah: 63-73).

The important point is that we should be grateful for the blessings of Allah, and gratitude should be in form of the blessing. Give out knowledge and wealth in accordance to what Allah, the most High, has given you. Likewise, if Allah gives you good health and vigour and your brothers are in need of assistance and support, it will be a form of gratitude for the blessing of Allah to assist them with your good health.

Allah alone grants success.

Allah - the most High - says:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾ (152)

*"Therefore remember Me (by praying, glorying), I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me."* [Al-Baqarah: 152]

The - most High - says:

﴿لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ﴾ (7)

*"If you give thanks (by accepting Faith and worshipping none but Allah). I will give you more (of My blessings)."* [Ibrahim: 7].

Allah - most High - says:

﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي﴾ (111)

*"And say: "And the praises and thanks be to Allah."* [Al-Isra':111]

He says:

﴿وَعَاخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ (10)

*"And the close of the request will be: Al-Hamdu Lillah Rabbil-Alamin {All the praises and thanks be to Allah, the Lord of*



Alamin (mankind, Jinn and all that exists)” [Yunus: 10]

## Commentary

The author, Al-Hafidh An-Nawawee, may Allah shower blessings on him, said: The chapter of praise and gratitude to Allah. This has been discussed earlier but we have not commented on the first verse, which is the saying of the Blessed and most High:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾ (107)

“Therefore remember Me (by praying, glorying), I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.” [Al-Baqarah: 152]

You should know that remembrance of Allah, the Mighty and Sublime, is that of the heart. As for mere remembrance of the tongue devoid of the remembrance of the heart, it is deficient. What indicates this is the saying of Allah, the Mighty and Sublime:

﴿وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا﴾ (28)

“And obey not him whose heart We have made heedless of Our remembrance.” [Al-Kahf: 28].

He did not say those whose tongues We have made heedless of our remembrance; rather, He said those whose heart We have made heedless of Our remembrance. The beneficial remembrance is the remembrance of the heart. The remembrance of heart is all-encompassing; that is, this means one may ponder over the signs of Allah while walking, sitting or lying down as part of remembrance of Allah.

Another form of the remembrance of Allah is what has been reported in the Sunnah such as the statement, “*Laa ilaaha Illallaah wahdhu la shareeka lahu Lahul-mulku wa lahul-Hamd wahuwa ‘ala Kulli Sha’in Qadeer*,” “*Subhana Allah*” and similar statements.

Likewise, *Salat* is another form of remembrance of Allah. He, the

Blessed and most High, says:

﴿ أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى  
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴾

“Recite (O Muhammad) what has been revealed for you of the Book (the Qur’an), and perform As-Salat (iqamah-as-salat). Verily, As-Salat (the prayer) prevents from Al-Fahsha’ (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed) and the remembering (praising) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising) of Allah in prayers.” (Al-‘Ankabut: 45).

Some scholars explained that this is due to the greater remembrance of Allaah it contains.

In any case, it is important for one to remember Allah with his heart whenever one remembers Allah with his tongue. In this way, the heart and the tongue will be in concord and this is more beneficial. Although the remembrance with the tongue will benefit the person, it remains deficient, and the remembrance of the heart is the foundation and the most important.

You should know that Allah, the most High, says: “Therefore remember Me (by praying, glorying), I will remember you.” And it is established from the Prophet ﷺ that Allah said: “He who remembers Me in his mind, I will remember him in My Mind. And whoever remembers Me in an assembly, I will remember him in an assembly better than it.”<sup>(1)</sup> That is, when a person remembers Allah in his mind with no one around him, Allah will remember him in His mind. And when he remembers Allah in the midst of an assembly, in a congregation, Allah will remember him in a superior assembly. This shows the excellence of the remembrance; Allah, the Most

1 Reported by Al-Bukhaari: The Book of Tawheed, chapter on the statement of Allah, the Exalted, ‘And Allah warns you against Himself...’ (6856); and Muslim: The Book of Remembrance, Supplication and Repentance, chapter on encouraging the remembrance of Allah, the Exalted (4832)



High mandated it upon Himself to remember in His mind anyone who remembers Him in his mind, and to remember anyone who remembers Him in an assembly in a loftier assembly. He said, “And be grateful to Me (for My countless Favours on you) and never be ungrateful to Me”. The meaning of gratitude and ingratitude have been previously explained. Allah willing, the remaining discussion in this chapter will follow as we elucidate on the subsequent hadeeths.

## Hadeeth 1393, 1394, 1395 and 1396

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ أَتَى لَيْلَةَ أُسْرِيَ بِهِ بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ، فَنَظَرَ إِلَيْهِمَا فَأَخَذَ اللَّبَنَ. فَقَالَ جِبْرِيلُ ﷺ: «الْحَمْدُ لِلَّهِ الَّذِي هَذَاكَ لِلْفِطْرَةِ لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ» رَوَاهُ مُسْلِمٌ.

*Abu Hurairah ؓ reported: On the Night of Al-Isra (the Night of Ascension) the Prophet ﷺ was presented with two drinking vessels: one full of wine and the other one full of milk. He looked at them. Then he took the vessel which was full of milk. Thereupon Jibril (Gabriel) said: “Al-hamdu lillah (praise be to Allah) Who has guided you to that, which is in accord with Fitrah (i.e., Islamic Monotheism; pure nature of Islam). Had you selected wine, your people would have gone astray.” [ Muslim ]*

وَعَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبْدَأُ فِيهِ بِ: الْحَمْدُ لِلَّهِ فَهُوَ أَقْطَعُ» حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُو دَاوُدَ وَغَيْرُهُ.

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, “Any matter of importance which is not begun with Al-hamdu lillah (praise be to Allah) remains defective.” [ Abu Dawud ]*

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:



«إِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللَّهُ تَعَالَى لِمَلَائِكَتِهِ: قَبَضْتُمْ وَلَدَ عَبْدِي؟ فَيَقُولُونَ: نَعَمْ، فَيَقُولُ: قَبَضْتُمْ ثَمَرَةَ فُرَادِهِ؟ فَيَقُولُونَ: نَعَمْ، فَيَقُولُ: مَاذَا قَالَ عَبْدِي؟ فَيَقُولُونَ: حَمْدَكَ وَاسْتَزَجَعَ فَيَقُولُ اللَّهُ تَعَالَى: ابْنُوا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ، وَسَمُّوهُ بَيْتَ الْحَمْدِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Musa Al-Ash'ari رضي الله عنه reported: The Messenger of Allah ﷺ said, "When a slave's child dies, Allah the Most High asks His angels, 'Have you taken out the life of the child of My slave?' They reply in the affirmative. He then asks, 'Have you taken the fruit of his heart?' They reply in the affirmative. Thereupon he asks, 'What has My slave said?' They say: 'He has praised You and said: Inna lillahi wa inna ilaihi raji'un (We belong to Allah and to Him we shall be returned). Allah says: 'Build a house for My slave in Jannah and name it as Bait-ul-Hamd (the House of Praise).'" [ At-Tirmidhi ]

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ يَأْكُلُ الْأَكْلَةَ فَيَحْمَدُهُ عَلَيْهَا، وَيَشْرَبُ الشَّرْبَةَ، فَيَحْمَدُهَا عَلَيْهِ» رَوَاهُ مُسْلِمٌ .

Anas bin Malik رضي الله عنه reported: The Messenger of Allah ﷺ said, "Allah is pleased with His slave who says: 'Al-hamdu lillah (praise be to Allah)' when he takes a morsel of food and drinks a draught of water." [ Muslim ]

## Commentary

The author, may Allah shower blessings on him, mentioned these hadeeths under the chapter on the virtues of praise and gratitude to

Allah. It is well-known to us that the entirety of our blessings is from Allah, the Mighty and Sublime. Likewise, when harm touches us, we do not have any refuge except with Allah, and He will utilize any harm or aversion that befalls a person to atone for his sins. Allah, the Most High, expiates sins from a believer with every injury, apprehension and anxiety that afflicts him.

Hence, the favours of Allah are immense and boundless. So, we must thank Allah, the Most High, and be grateful to Him for His favours which He has perfected on us. One of the benefits of praise is that Allah, the Most High, will put blessing in whatever you start with His praise. That is, when he wishes to begin a book, make a speech or deliver a sermon, Allah will put blessings in this affair if he begins with the praise of Allah. Every affair that does not start with the praise of Allah is deprived of blessing.

However, the praise of Allah could be replaced with other statements such as *Basmallah*, which is the saying of 'In the Name of Allah'. Also, Allah blesses so many affairs with *Basmallah*. One of such is the slaughtering of animal; the animal becomes lawful and pure at the saying of '*Bismillah*'. If he says '*Alhamdulillah*', the animal is not lawful because an animal only becomes lawful with saying of '*Bismallah*'. If he says, '*Allahu Akbar*' while slaughtering, without saying '*Bismillah*', the act is unlawful. Every affair that begins with the praise of Allah is good and blessed. But *al-Hamd* may be replaced with other statements such as *Basmallah* before eating, drinking, slaughtering and ablution. Before sexual intercourse, one would say: "Bismillah, O Allah, protect us from Shaytan and protect Shaytan from what you have blessed us."

Another benefit of the praise of Allah is that He, Blessed is He and the most High, is pleased with a slave who praises Him when he eats a morsel of food and praises Him when he takes in a mouthful of drink. What is *Al-Aklah*? Is it a meal or anything a person puts in his mouth? Whenever Imam Ahmad bin Hanbal, may Allah shower blessings on him, eats anything he would praise Allah. He was asked about this, and he replied that for one to eat a morsel and praise Allah is better than eating and remaining silent. Perhaps, Imam Ahmad held that the

hadeeth refers to every morsel of food; this would mean lots of praise over a single meal.

However, most scholars say *Al-Aklah* refers to a meal. You sit before a meal and when you are satisfied you say, ‘*Alhamdulillah*’, and every form of praise is good. This is one of the benefits of praise. If a person praises Allah over a meal or drink, it will be a means of his earning Allah’s pleasure. We ask Allah to shower His pleasure upon you and us. Verily, He has power over all things.

What is the ruling on eating with the left hand? Eating and drinking with the left is unlawful. The one eating and drinking with his left hand is like the Devil, he is imitating him and acting in opposition to the guidance of Ar-Rahman, The Most Merciful.

Once, the Prophet ﷺ saw a man eating with his left hand, so he told him, “Eat with your right hand.” He said, “I can’t eat with it.” So he said to him, “You will not be able.”<sup>(1)</sup> His right hand became paralyzed and he was unable to raise it to his mouth. This shows that it is obligatory for a person to eat and drink, even drinking while you are eating, with the right hand. You should not drink with the left hand but the right hand even if the food would stain the cup since this can be washed.

Allah Alone grants success.

1 Reported by Al-Bukhaari: The Book of Drinks, chapter on etiquettes and rulings of food and drink (3766).



# The book of supplicating Allah to exalt the mention of Allah's messenger

## Chapter 243: obligation of supplicating Allah to exalt his mention and its excellence and its manners

Allah, the Exalted, says:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

*"Allah sends His salat (Graces, Honours, Blessings, Mercy) on the prophet (Muhammad), and also His angels (ask Allah to bless and forgive him). O you who believe! Send your salat on (ask Allah to bless) him (Muhammad), and (you should) greet (salute) him with the Islamic way of greeting." (Al-Ahzab: 56).*

## Hadeeth 1397

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى عَلَيَّ صَلَاةً، صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا» رَوَاهُ مُسْلِمٌ .

*'Abdullah bin 'Amr bin Al-'As ؓ reported: I heard the Messenger of Allah ﷺ saying: "Whoever supplicates Allah to exalt my mention, Allah will exalt his mention ten times." [ Muslim ]*

The author, may Allah shower blessings on him, brought this noble verse which contains the command to supplicate blessings upon the Prophet ﷺ. Sometimes, a command could take the ruling of obligation and other times it could be a recommendation.

The one that is an obligation implies that a person who abandons it is a sinner, disobedient, and deserving of punishment. A person will be rewarded for executing a recommendation but there is no sin upon him if he abstains from it. As such, an obligation and a recommendation agree in the sense that there is reward for doing them. However, the reward of an obligation is greater and more based on the saying of the Prophet ﷺ in the Hadeeth *Qudsee* that Allah, the most High - said, "The most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him."<sup>(1)</sup> An obligation also differs from a recommendation in the sense that one who abandons an obligation is sinful, disobedient to Allah and deserving of punishment while the one who abandons a recommendation is not sinful, although he has missed something good.

The author, may Allah shower blessings on him, generalized the command to supplicate blessings upon the Prophet ﷺ. However, the scholars- may Allah shower blessings on them- differ on its ruling; is it obligatory to supplicate blessings upon the Prophet ﷺ once in a lifetime or for specific reasons or not obligatory? The correct opinion is that it is obligatory for specific reasons; otherwise, the basic principle is that it is a recommended act.

What is the meaning of supplicating blessings upon the Prophet? That is, what is the meaning of the saying of one who says: *Allahumma salli alaa Muhammad*? Most people read this supplication or beseech Allah with it without understanding its meaning. This is a mistake. It is obligatory for you to know the meaning of everything you say or supplicate with so that you will not supplicate with what contains sin.

Therefore, your saying "*Allahumma Salli alaa Muhammadin*" means, 'O Allah praise him in the highest assembly'. And the meaning

1 Reported by Al-Bukhaari: The Book of Heart softeners, chapter on humility (6021)



of ‘praise him’ is ‘mention him with praiseworthy attributes’. And the highest assembly refers to the angels. So when you say, “*Allahumma Salli alaa Muhammadin*” is as if you are saying, ‘O Lord, describe him with praiseworthy attributes and mention him before the Angels so that they will increase in their love for him and his reward will increase with it’. This is the meaning of *Allahumma Salli alaa Muhammadin*.

The scholars, may Allah have mercy on them, differ on whether it is allowed to supplicate blessings on others beside the Prophet ﷺ or not? That is, is it permissible for you to say: “O Allah, send *Salat* on so-and-so or so-and-so scholar or so-and-so Shaykh’ or ‘O Allah send *Salat* on my father or similar statements? The correct opinion is that this matter requires further elucidation.

If such follows the *Salat* on the Prophet, there is no harm. For this reason, when the Messenger of Allah was asked about how to supplicate for blessings upon him, he responded: Say, “O Allah send *Salat* upon Muhammad and upon the family of Muhammad.”<sup>(1)</sup>

Likewise, there is no harm if it is independent but for a specific reason. An instance of such is what you say when a person brings his charity to you for distribution, “O Allah send *Salat* upon him” and he hears this from you. This is based on the directive of Allah, the Blessed and The most High, to His Prophet ﷺ:

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ﴾

“Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them.” [At-Taubah: 103].

Abdullah bin Abee Awfa (may Allah be pleased with him) said, ‘I brought my charity’ or he said ‘my father brought charity to him ﷺ’ and he ﷺ said, “O Allah send *Salat* upon the family of Abee Awfa.”<sup>(2)</sup>

1 Reported by Al-Bukhaari: The Book of the stories of the prophets, chapter on the saying of Allah, ‘And Allah took Ibraaheem as an intimate friend’ (3119); and Muslim: The Book of *Salat*, chapter on *Salat* for the Prophet (613).

2 Reported by Al-Bukhaari: The Book of Zakat, chapter on the leader’s prayer and supplication for the one who brings charity (1402); and Muslim: The Book of Zakat, chapter on supplication for the one who bring charity (1791).



There is no harm in this also.

Similarly, there is no harm in supplicating for *Salat* upon a person if you do not make it a mantra for him such that you send *Salat* upon him whenever he is mentioned. That is, there is no harm in saying, ‘O Allah send *Salat* upon Aboo Bakr’, or upon Umar, Uthman or Alee. However, you should not turn this to a mantra to be repeated whenever he is mentioned because you are dealing with him as if he is a Prophet by so doing.

Then the author started this chapter with the noble verse:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

*“Allah sends His salat (Graces, Honours, Blessings, Mercy) on the prophet (Muhammad), and also His angels (ask Allah to bless and forgive him). O you who believe! Send your salat on (ask Allah to bless) him (Muhammad), and (you should) greet (salute) him with the Islamic way of greeting.” (Al-Ahzab: 56).*

Ponder on the information, command and emphasis contained in this verse. “Allah sends His Salat on the Prophet and also His angels.” This is information. Allah is informing us about it in order to encourage us to send *Salat* and *Salam* on him. Allah and His angels, the entire population of angels in all the heavens and on earth, send *Salat* on the Prophet ﷺ. The angels are creatures of Allah from the world of Unseen, and none knows their number except Allah, the Sublime and Mighty. Seventy thousand angles enter *Al-Baytul-Ma’mur*, which is in the seventh heaven, daily never to return there again; that is, another set of angels will come next day. Therefore, who can count them? None can count them except Allah.

In a hadeeth, the Prophet ﷺ said, “The heaven creaks and it is justified in doing so.” *Al-Ateet* refers strong squeaking in the stomach of a camel which does not occur except there is heavy load on a camel. He said, “...and it is justified in doing so. There is no space of four fingers in it

but is occupied by an angel standing (in prayer) to Allah or bowing or prostrating.” The heaven is not like the earth; it is enormously bigger than the earth. Consider its distance and vastness; it is similar to a ball with immense and boundless circumference from earth. This is the first heaven, and the other heavens are progressively bigger with the seventh as the largest. There are angels occupying every space of four fingers in each heaven, standing, bowing or prostrating in prayer to Allah. So, who can count the angels? Therefore, if we cannot count the angels, is it possible to count the *Salat* on the Messenger of Allah? No. This is because the angels send *Salat* on the Prophet ﷺ.

So, you cannot count the *Salat* on the Prophet ﷺ. Reflect on the magnitude of Allah’s favour. Allah – the Mighty and Sublime – granted great favours, which no one has ever attained, on this Messenger ﷺ. “Allah sends His *Salat* on the Prophet and also His angels.” This is an information by which Allah intends to encourage us. Consequently, He – the most High - said after it: “O you who believe! Send your *salat* on him and (you should) greet (Salute) him with the Islamic way of greeting. As a requirement of your faith, you should supplicate for blessings upon him. He directed the address to us in relation to our faith because it is what would propel us to act on the order. “Allah sends His *salat* (Graces, Honours, Blessings, Mercy) on the prophet (Muhammad), and also His angels (ask Allah to bless and forgive him). o you who believe! Send your *salat* on (ask Allah to bless) him (Muhammad), and (you should) greet (salute) him with the Islamic way of greeting.”

“*Salloo alayhi*”: That is, invoke Allah to praise him in the highest assembly. “*Wa Sallimoo Tasliman*” that is, invoke Allah, the most High, to grant him complete security. During his lifetime, this entails safety from physical and intangible harms; and after his death, it entails safety from intangible harms which include safeguarding his *Sharee’ah* from alteration or abrogation. So also is his body; this is because some people may plan to violate his corpse in his grave.

There is a popular story of two men who planned to remove the body of the Prophet ﷺ. They arrived Madeenah and began to dig an underground tunnel that would reach the grave of the Prophet ﷺ in



order to take away his noble body. They were working on this for some time. Then one of the kings saw two men in a dream digging a tunnel in order to reach and remove the body of the Prophet ﷺ. He was deeply worried, so he traveled to Madeenah. How would he recognize the men? He directed the leader of Madeenah to invite all its inhabitants. This is because he saw them in the dream, thus he could recognize them or they were described to him. So, he summoned them to a banquet but he did not see these two men. Thereafter, he invited the populace, I think on two or more occasions, but they failed to show up.

He saw a true dream, so it is must come to pass. He asked for the entire population of Madeenah and they informed him that none was left except two aliens who were in the Mosque. He ordered them to bring the two men, and he recognized them as the men from his dream once he saw them. Then he ordered that a trench be dug around the room which house the grave of the Prophet ﷺ. Next, he directed that the trench be filled with brass, molten lead and marble so that Allah will protect the body of this noble Prophet ﷺ. Thus, the grave of the Prophet became perfectly secured.<sup>(1)</sup>

The important point here is that a Muslim saying, "*Allahumma sallli wa Sallim alaa Muhammadin*" is a supplication to protect him from physical harm, during his lifetime and after his death. It is also a supplication to protect his *Sharee'ah* from destruction or violation from any quarter. It should be known that it is not possible for the earth to consume the bodies of the Prophets. This is because Allah has forbidden the earth to consume the bodies of the Prophets. Hence, the bodies of the Prophets are immune from the earth; the earth that consumes everybody except he whom Allah wills, will not consume the bodies of the Prophets.

In summary, Allah - the most High - commanded us to supplicate blessings and peace upon His Messenger Muhammad in this noble verse. *Salat* on him is obligatory in some instances. One of such is the mention of his name in your presence. You must send *Salat* upon

1 Check the complete story in *Khilasatul Wafaa biAkhbaar Daar al-Mustafaa of As-Samhoodee* (2/175)



him because Jibreel came to the Prophet ﷺ and said, “May the nose of the person in whose presence you are mentioned be covered with dust, if he does not invoke Salat upon you.” *Ragima* refers to falling in a dusty surface. “May the nose of the person in whose presence you are mentioned be covered with dust, if he does not invoke Salat upon you.”<sup>(1)</sup> That is, if you hear the mention of the Messenger of Allah ﷺ, you should say, “*Allahumma salli wa sallim alayhi*,” for he has a right over you.

According to most scholars, *Salat* upon the Prophet ﷺ is also compulsory during the last *Tashahhud* of the Prayer, and many scholars opine that it is a pillar without which the *Salat* is not valid. However, some scholars believe that it is a recommended act while some others opine that it is obligatory.

On the whole, it is important for one to guard against abandoning it in one's Prayer. If a person were to connect all his supplications with *Salat* upon the Prophet ﷺ, it would suffice for his worry and his sins would be forgiven. This is reported in the hadeeth of Ubay bin Ka'b - may Allah be pleased with him - who said to the Prophet ﷺ: “O Messenger of Allah, I invoke *Salat* upon you a great deal, what portion of my *Salat* should I dedicate to you?” He said, “Whatever you wish.” He said, “A quarter of it?” He said, “Whatever you wish. If you increase it that would be better for you.” He said, “Half of it?” He said, “Whatever you wish. If you increase it that would be better for you.” He said, “Two thirds of it?” He said, “Whatever you wish. If you increase it that would be better for you.” He said, “Should I devote my entire supplication to invoking *Salat* upon you?” He said, “Thus will you be relieved of your anxiety, and your sins forgiven.”<sup>(2)</sup>

Hence, O my brother, invoke a lot of *Salat* and *Salam* upon the Messenger of Allah ﷺ in order to increase your faith and make affairs

- 1 Reported by At-Tirmidhee: The Book of Invocations, chapter on the statement of the Messenger of Allah, ‘May the nose of a man be covered in dust, (3468)
- 2 Reported by At-Tirmidhee: The Book of Description of Resurrection, Heart softeners and Piety (2457)

easy for you.

Furthermore, you should know that the Messenger of Allah ﷺ is a human being. He cannot bring benefit to you or harm, so you should not supplicate to him. Do not say, "O Messenger of Allah, make my affairs easy for me". This is unlawful; in fact, it is a major act of associating partners with Allah because it is not permissible to invoke anyone along with Allah. Supplication is restricted to Allah alone, without any partner. Allah - the Most High - says:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ

جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

*"And your Lord said: "Invoke Me, I will respond to your (invocation). Verily those who scorn My worship [do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation." (Ghafir: 60).*

If someone asks, "Which of them has the greatest right? Is it the parents or the Messenger of Allah?" We say the right of Messenger of Allah ﷺ is greater than the rights of other creatures. Consequently, it is obligatory for his love to take precedence over the love of the entire mankind. The Messenger of Allah ﷺ should be more beloved to you than yourself, your child, your father and the entire mankind.

If someone asks, "Did Allah not mention the right of the parents after His right?" We will reply in the affirmative.

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ﴿٢٣﴾ ﴾

*"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents." [Al-Isra': 23].*

However, the right of the Messenger of Allah is attached to the right of Allah. This is because an act of worship cannot be complete except with sincerity and following the Messenger of Allah ﷺ.

Allah alone grants success.

## Hadeeth 1397

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى عَلَيَّ صَلَاةً، صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا» رَوَاهُ مُسْلِمٌ .

*Abdullah bin 'Amr bin Al-'As ؓ reported: I heard the Messenger of Allah ﷺ saying: "Whoever supplicates Allah to exalt my mention, Allah will exalt his mention ten times." [ Muslim ]*

## Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him, said: The chapter on the obligation of sending *Salat* on the Prophet ﷺ. The command is from Allah, the Mighty and Sublime, who has sent him. Allah, Blessed be He and the most High - choose Messengers from angels and mankind. He, the Mighty and Sublime, creates whatever He wills and chooses. Allah knows best with whom to place His message, so He entrusted the best of message to Muhammad and sealed Prophethood with him ﷺ. Hence, there is no Prophet after the Messenger of Allah ﷺ, and whoever claims to be a Prophet after him is a disbeliever. And whoever believes in such false claimant is also a disbeliever based on the saying of Allah - the most High:

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴾

*"Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last (end) of the Prophet." [Al-Ahzab: 40]*

Allah, the most High, has ordered that blessings and peace be invoked for His Prophet ﷺ. He - the most High - said:



“Allah sends His salat (Graces, Honours, Blessings, Mercy) on the prophet (Muhammad), and also His angels (ask Allah to bless and forgive him). O you who believe! Send your salat on (ask Allah to bless) him (Muhammad), and (you should) greet (salute) him with the Islamic way of greeting.” Allah started with information about Himself and the angels, that they send blessings upon the Prophet ﷺ. As you know, this verse is in *Surat Al-Ahzab* in which Allah - the most High - ordered the Prophet to fear Him, the Mighty and Sublime. He also revealed to the Messenger ﷺ the greatest verse as it affects his action:

﴿يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ١﴾

“O Prophet (Muhammad)! Keep your duty to Allah, and obey not the disbelievers and the hypocrites (i.e. do not follow their advice) verily, Allah is Ever All-Knower, All-Wise”. [*Al-Ahzab: 1*].

He - the Blessed and the most High – also said,

﴿وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ ٣٧﴾

“And (remember) when you said to him (Zaid bin Harith – the freed-slave of the prophet) on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad too) have done favour (by manumitting him): “keep your wife to yourself, and fear Allah.” But you did hide in yourself (i.e. what Allah has already made known to you that He will give her to you in marriage) that which Allah will make manifest, you did fear the people (i.e., their saying that Muhammad married the divorced wife of his manumitting slave) whereas Allah had a better right that you should fear Him.” [*Al-Ahzab: 37*].

When Allah revealed this severe warning to His Messenger, He conciliated it with His saying:

﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ٥٧﴾

*“Verily, those who annoy Allah and His Messenger Allah has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment.” [Al-Ahzab: 57.]*

These strong words of admonition that came down from Allah with regard to the Messenger of Allah ﷺ were made less intense. His saying: “And the angels,” encompasses every angel in the heavens and the earth, they all invoke blessings on the Prophet ﷺ.

The meaning of *Salat* from Allah upon His Messenger is His praise of him in the Higher Assembly. This means that Allah exalts him, praises him and expounds on his virtues in the assembly of the angels. As for the *Salat* of the angels and human beings upon him, it is supplication that Allah – the most High - should send His *Salat* upon him. After mentioning that He and the angels send *Salat* upon him, Allah commanded us to send *Salat* and *Salam* upon him.

This order is general without specifying any time. However, the Sunnah has reported that the *Salat* should be sent upon him in some circumstances. One of such is during the *Tashahhud* of the Prayer, for the companions said, “O Messenger of Allah, teach us how to send *Salat* and *Salam* upon you in order to send *Salat* upon you during our Prayer?” He said, “Say, *Allahumma salli ‘ala Muhammadin* till the end.”

Another situation is whenever his name is mentioned, you should send *Salat* upon him either as an obligation or recommendation. It is reported that Jibreel said to the Prophet ﷺ: “May the nose of the person in whose presence you are mentioned be covered with dust, if he does not invoke *Salat* upon you.” Say, “Amin.” He said, “Amin.” According to many scholars, it is obligatory to send *Salat* upon the Prophet whenever he is mentioned but most scholars believe that it is only recommended.

His saying: “*Salloo alayhi*” that is, ask Allah to send *Salat* upon him. Say, *Allahumma Salli ala Muhammadin.*” “*Wa sallimoo alayhi*” that is, ask Allah to secure him from every evil, from all harms during his lifetime and all distresses during his resurrection ﷺ. This is because all the Prophets will be supplicating during Resurrection: “O Allah grant



safety, O Allah grant safety, O Allah grant safety.”

Similarly, it includes a supplication for safety for his Religion and *Share'ah*: that Allah, the most High, should safeguard it from the enemies. Hence, they will never attack it with distortion and alteration except that Allah empowers someone to clarify the distortions and subdue the enemies. This is the reality, and all praise is due to Allah.

Thereafter, the author, may Allah shower blessings on him, mentioned the relevant hadeeths and their explanation shall follow, Allah willing.

And Allah knows best.

## Hadeeth 1397, 1398 and 1399

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى عَلَيَّ صَلَاةً، صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا» رَوَاهُ مُسْلِمٌ .

*‘Abdullah bin ‘Amr bin Al-‘As ؓ reported: I heard the Messenger of Allah ﷺ saying: “Whoever supplicates Allah to exalt my mention, Allah will exalt his mention ten times.” [ Muslim ]*

وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

*Ibn Mas‘ud ؓ reported: The Messenger of Allah ﷺ said: “The people who will be nearest to me on the Day of Resurrection will be those who supplicate Allah more often for me.” [ At-Tirmidhi ]*

وَعَنْ أَوْسِ بْنِ أَوْسٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ، فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ، فَإِنَّ صَلَاتَكُمْ



مَعْرُوضَةٌ عَلَيَّ فَقَالُوا: يَا رَسُولَ اللَّهِ، وَكَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرَمْتَ؟! قَالَ: يَقُولُ: بَلَيْتَ، قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ عَلَى الْأَرْضِ أَجْسَادَ الْأَنْبِيَاءِ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ .

*Aus bin Aus ؓ reported: The Messenger of Allah ﷺ said, "Among the best of your days is Friday; so supplicate Allah more often for me in it , for your supplications will be displayed to me." He was asked: "O Messenger of Allah! How will our blessings be displayed to you when your decayed body will have mixed with the earth?" He ﷺ replied, "Allah has prohibited the earth from consuming the bodies of the Prophets." [ Abu Dawud ]*

## Commentary

These three hadeeths explain the virtues of *Salat* upon the Prophet ﷺ. The meaning of *Salat* has been discussed previously.

The first hadeeth is on the authority of Abdullah bin 'Amr bin Al-'Aas, may Allah be pleased with him and his father, that the Prophet ﷺ said, "Whoever supplicates Allah to exalt my mention, Allah will exalt his mention ten times." This means that if you say, "O Allah exalt the mention of Muhammad", Allah will exalt your mention ten times; that is, Allah will praise you in the Higher Assembly ten times. This shows the virtues of *Salat* upon the Messenger of Allah ﷺ. Likewise, it demonstrates his lofty rank before Allah such that He rewards whoever sends *Salat* upon him with ten of the like of his action; Allah will send *Salat* upon him ten times.

As for the second hadeeth, Ibn Mas'ood - may Allah be pleased with him - reported that the Prophet ﷺ stated that the people who will be nearest to him will be those who supplicate to Allah more often for him. The closest people to him on the Day of Resurrection are those who invoke *Salat* upon him. This is also an encouragement to supplicate to Allah more often for the Prophet ﷺ.

The third hadeeth is narrated on the authority of Aws bin Aws, may

Allah be pleased with him. He reported that the Prophet ﷺ ordered them to supplicate Allah more often for him on Fridays. And he ﷺ informed us that our supplication will be displayed to him. It would be said, "So-and-so the son of so-and-so has supplicated for you." Alternatively, it will be displayed to him and he will be told that a man from his nation has supplicated for him. Allah knows best if the one supplicating will be mentioned specifically or not, but the important point is that it is displayed to the Prophet ﷺ.

They asked, "O Messenger of Allah, how will they be displayed to you when your decayed body would have mixed with the earth? He replied, "Allah has prohibited the earth from consuming the bodies of the Prophets." Irrespective of how long the Prophets may remain under the earth surface, the earth will not consume them but will consume others. However, Allah - the most High - may honor some of the dead such that the earth will not consume them even if they remain underneath for a long duration. Nevertheless, we do not have certain knowledge that the earth does not consume anyone except the Prophets, may the Peace and Blessings of Allah be upon them all.

These three hadeeths contain exhortation on supplicating to Allah for the Prophet ﷺ especially on Fridays. Notwithstanding, you should supplicate to Allah more often for him at all times because if you invoke Allah to exalt his mention once, He will mention your mention ten times.

The best is to combine *Salat* and *Salam* for the Messenger of Allah ﷺ, but it is permissible to single out the *Salam* or *Salat* for him.

O Allah! Exalt the mention of your slave and your Messenger, Muhammad, and send Peace upon him, his family and his companions.

## Hadeeth 1401, 1402, 1403 and 1404

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَجْعَلُوا قَبْرِي عِيدًا، وَصَلُّوا عَلَيَّ؛ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي حَيْثُ كُنْتُ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ



صَحِيح.

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "Do not make my grave a place of festivity, and supplicate Allah for me, for your supplication reaches me wherever you are." [ Abu Dawud ]

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "Whenever someone greets me, Allah returns the soul to my body (in the grave) and I return his greeting." [ Abu Dawud ]

وَعَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَخِيلُ مَنْ ذَكَرْتُ عَنْدهُ، فَلَمْ يُصَلِّ عَلَيَّ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

‘Ali رضي الله عنه reported: The Messenger of Allah ﷺ said, "The miser is the one in whose presence I am mentioned but he does not supplicate for me." [ At-Tirmidhi ]

وَعَنْ فَضَالَةَ بْنِ عُبَيْدٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعَ رَسُولَ اللَّهِ ﷺ رَجُلًا يَدْعُو فِي صَلَاتِهِ لَمْ يُمَجِّدِ اللَّهَ تَعَالَى، وَلَمْ يُصَلِّ عَلَى النَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَجَلَ هَذَا» ثُمَّ دَعَاهُ فَقَالَ لَهُ - أَوْ لغيره - : «إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ رَبِّهِ سُبْحَانَهُ، وَالثَّنَاءِ عَلَيْهِ، ثُمَّ يُصَلِّي عَلَى النَّبِيِّ ﷺ، ثُمَّ يَدْعُو بَعْدُ بِمَا شَاءَ» رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Fadalah bin ‘Ubaid رضي الله عنه reported: The Messenger of Allah ﷺ heard some one supplicating after his prayer without praising Allah



*and without supplicating Allah for the Prophet ﷺ. With regard to him, the Messenger of Allah ﷺ said, "This man rushed." Then he called him and said, "When any one of you have performed Salat (prayer) and wants to supplicate, let him praise Allah first then glorify Him in the beginning and then he should supplicate Allah for me. Then he may supplicate for whatever he likes." [ Abu Dawud and At-Tirmidhi ]*

## Commentary

These four hadeeths also discuss the obligation of supplicating Allah for the Prophet ﷺ and its virtues.

Among them is the hadeeth of Aboo Hurayrah - may Allah be pleased with him - that the Prophet ﷺ said, "Do not turn my grave into a place of festivity, but supplicate Allah for me, for your supplication reaches me wherever you are."

The meaning is that you should not turn my grave into a site of festivity which you honor with visitation once or twice annually. It contains proof of the prohibition of embarking on a journey specifically to visit the grave of the Prophet ﷺ. Whenever a person aims to travel to Madeenah, he should not intend to travel exclusively to visit the grave of the Messenger of Allah ﷺ. However, he may travel with the intention of observing Prayer in his mosque because that is a thousand times better than Prayer in any other mosque except the Sacred Mosque (in Makkah).

He ﷺ said, "...but supplicate Allah for me, for your supplication reaches me wherever you are." If you supplicate for the Messenger of Allah, it will be conveyed to him wherever you are - in a desert, sea or air, nearby or faraway.

So also is the second hadeeth which stated that when any Muslim greets the Prophet ﷺ, Allah returns his soul so that he may return the greeting. If you greet the Prophet, Allah will return his soul and he will reply to your greeting. The apparent meaning is that this is with regard to the one who is close to him, perhaps standing by his

grave, saying: *As-salam alayka ayyuha An-Nabiyy, warahmatullah wa barakatuh*. It may also be more all-encompassing, and Allah has power over all things.

Then, the author mentioned the hadeeths of Alee bin Abee Talib and Fadalah bin Ubay- may Allah be pleased with both of them. The two narrations also encouraged supplicating Allah for the Messenger of Allah ﷺ. Obviously, the hadeeth of Fadalah refers to the *Tashahhud*; that is, this man did *Tashahhud* without glorifying and praising Allah, and supplicating Allah for the Prophet ﷺ but went on to supplicate for himself.

It is well known that the *Tashahhud* contains:

Firstly, the praise of Allah as contained in the statement: “All beautiful greetings is for Allah. All acts of worship and good deeds are for Him.”

Secondly, greeting and supplicating for the Prophet ﷺ.

Thereafter is general supplication.

Hence, the hadeeth of Fadalah bin Ubayd can be understood in this light. That is, the intent is the supplication during *Salat* and that it should be preceded by the *Tahiyyaat*, then greeting and supplication for the Prophet followed by the supplication.

Allah alone grants success.

## Hadeeth 1405, 1406 and 1407

وَعَنْ أَبِي مُحَمَّدٍ كَعْبِ بْنِ عُجْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ فَقُلْنَا: يَا رَسُولَ اللَّهِ، قَدْ عَلِمْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ، فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ

## مَجِيدٌ مُتَّفَقٌ عَلَيْهِ .

Abu Muhammad Ka'b bin 'Ujrah ؓ reported: The Prophet ﷺ came to us and we asked him, "O Messenger of Allah, we already know how to greet you (i.e., say As-salamu 'alaikum ), but how should we supplicate for you?" He ﷺ said, "Say: 'Allahumma salli 'ala Muhammadin, wa 'ala 'ali Muhammadin, kama sallaita 'ala 'ali Ibrahima, innaka Hamidum Majid. Allahumma barik 'ala Muhammadin, wa 'ala 'ali Muhammadin, kama barakta 'ala 'ali Ibrahima, innaka Hamidum Majid [O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrahim. You are Praised and Glorious. O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. You are Praised and Glorious.'" [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ، وَنَحْنُ فِي مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ لَهُ بَشِيرُ ابْنِ سَعْدٍ: أَمَرَنَا اللَّهُ تَعَالَى أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللَّهِ، فَكَيْفَ نُصَلِّيَ عَلَيْكَ؟ فَسَكَتَ رَسُولُ اللَّهِ ﷺ، حَتَّى تَمَنَيْنَا أَنَّهُ لَمْ يَسْأَلْهُ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ؛ وَالسَّلَامُ كَمَا قَدْ عَلِمْتُمْ» رَوَاهُ مُسْلِمٌ .

Abu Mas'ud Al-Badri ؓ reported: We were sitting in the company of Sa'd bin 'Ubadah ؓ, when the Messenger of Allah ﷺ came to us. Bashir bin Sa'd said: "O Messenger of Allah! Allah has commanded us to supplicate for you, but how should we do that?" The Messenger of Allah ﷺ kept silent. We were much perturbed



over his silence and we wished he did not asked him this question. The Messenger of Allah ﷺ said, "Say: 'O Allah, exalt the mention of Muhammad and the family of Muhammad as you exalted the family of Ibrahim. And bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim. You are the Praised, the Glorified,' and the method of greeting (i.e., Salam ) is as you know." [ Muslim ]

وَعَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ» متفقٌ عَلَيْهِ .

Abu Humaid As-Sa'idi رضى الله عنه reported: The Companions of the Messenger of Allah ﷺ said: "O Messenger of Allah! How should we supplicate for you?" He replied, "Say: ' Allahumma salli 'ala Muhammadin wa 'ala azwajihi wa dhurriyyatihi, kama sallaita 'ala Ibrahima; wa barik 'ala Muhammadin wa 'ala azwajihi wa dhurriyyatihi, kama barakta 'ala Ibrahima, innaka Hamidum-Majid (O Allah sent Your Salat (O Allah, exalt the mention of Muhammad and his wives and offspring as You exalted the mention of the family of Ibrahim, and bless Muhammad and the wives and the offspring of Muhammad as you blessed the family of Ibrahim. You are the Praised, the Glorious.'" [ Al-Bukhari and Muslim ]

## Commentary

These three hadeeths explain how to supplicate for the Prophet ﷺ.

The hadeeth of Ka'b bin 'Ujrah (may Allah be pleased with him) explains the manner of supplication. They asked the Prophet ﷺ, "How should we

supplicate for you”, because they had known how to greet him from his teachings. That is the saying: “*As-Salamu alayka, ayyuha an-Nabiyy, warahmatullah wa barakatuhu*”. As for the supplication, he taught them by saying: ‘Say, “*Allahumma salli ‘alaa Muhammadin wa ‘ala aali Muhammadin*”. It has been discussed earlier that the meaning of Allah’s supplication for the slave is His praise of him in the Higher Assembly.

The intent by the family of Muhammad in this case is all his religious followers because the family of a person referred to his followers in his religion. It may also refer to his relatives. However, in a case of invocation, it is better to refer to them all as this is all-inclusive.

What is intended with his saying: “*wa ‘alaa aali Muhammadin*”, is all his followers. Someone may ask, “Has the family come with the meaning of followers? We say, ‘Yes’. Allah, the most High – said:

﴿وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾ (٤٦)

“And on the Day when the Hour will be established (it will be said to the angels): ‘Cause Fir’aun’s (Pharoah) people to enter the severest torment”. [Ghafir: 46]

The scholars say it means, ‘Cause his followers to enter the severest torment’ and he is the first of them, as stated by Allah – the most High:

﴿يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمُ النَّارَ وَبِئْسَ الْوَرْدُ الْمَوْرُودُ﴾ (١٨)

“He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, evil indeed is the place to which they are led,” (Hud: 98).

His saying, “...as you exalted Ibrahim and the family of Ibrahim”. The *Kaaf* here implies justification. And this is a form of asking Allah with His previous actions for His future actions. That is, ‘as You exalted Ibrahim and his family, exalt Muhammad and his family’. It is a way of justifying the request, not a form of comparison. In this way, the problem highlighted by some people of knowledge, may Allah shower blessings on them, will cease. They ask that how will the supplication for the Prophet and his family be attached to the supplication for Ibrahim and his family although Muhammad is nobler than all other



Prophets'? The response is that the *Kaaf* here is not for comparison but for justification.

"...as you exalt Ibrahim and the family of Ibrahim you are Praised and Glorious." *Hameed* means the Praised, and *Majeed* means the Glorious; *Al-Majd* refers to might, authority, honor and power and similar attributes.

O Allah, bless Muhammad and the family of Muhammad as you blessed Ibrahim and the family of Ibrahim. You are Praised and Glorious." So also is *At-Tabarruk*; we should say, "O Allah bless Muhammad and the family of Muhammad": that is, send down blessing upon them. *Al-Barakah* is tremendous and abundant good. "...as you blessed Ibrahim and the family of Ibrahim, You are Praised and Glorious". This is the perfect form of greeting and supplication for the Prophet ﷺ and his family. However, if you limit it to saying: "O Allah, exalt Muhammad" as scholars do in their books when they mention the Messenger of Allah, it will suffice.

As for the hadeeths of Abu Mas'ood Al-Badree, whose name is Zayd, and Aboo Humayd As-Saa'adee, they are similar to this wording except that there is a mention of wives and offspring in the hadeeth of Aboo Humayd As-Saa'adee. *Azwaj* of the Prophet ﷺ refers to his wives, may Allah be pleased with them all, and he was survived by nine of them. He would divide his time among eight of them because the ninth, Sawdah, gave up her right to Aa'ishah. So the Prophet ﷺ would give two days for Aa'ishah, her day and that of Sawdah. He would divide the remaining days among the other wives with justice as he has been commanded.

In a nutshell, the author, may Allah shower blessings on him, mentioned three hadeeths stating three similar ways (of supplicating for the Prophet). Notwithstanding, they are perfect ways of supplication for him.

May Allah exalt the mention and send His greeting to him, his family, his companions and those who follow him in goodness till the Day of Resurrection.



# The book of the remembrance of Allah

## Chapter 244: the excellence of the remembrance of Allah

Allah, the Exalted, says:

﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ﴾ (٤٥)

"And the remembering (praising) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising) of Allah in prayers] (Al-Ankabut: 45)

﴿فَاذْكُرُونِي أَذْكُرْكُمْ﴾ (١٥٢)

"Therefore remember Me (by praying, glorifying). I will remember you" (Al-Baqarah: 152)"

﴿وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ

وَالْأَصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ﴾ (٢٠٥)

"And remember your Lord by your tongue and within yourself, humbly and with fear and without loudness in words, in the mornings and in the afternoons, and be not of those who are neglectful." (Al-Araf: 205)"

﴿وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ﴾ (١٠)

"And remember Allah much, that you may be successful." (Al-Jumu'ah: 10)"

﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ  
وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ  
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ

فَرُوحَهُمْ وَالْحَفِظَتِ وَالذَّكِرِينَ اللَّهُ كَثِيرًا وَالذَّكِرَتِ أَعَدَّ اللَّهُ  
لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٥﴾

“Very, the Muslims (those who submit to Allah in Islam) men and women” up to His saying: “The men and women who remember Allah much with their hearts and tongues. Allah has prepared for them forgiveness and a great reward (i.e. paradise)”. (Al-Ahzab: 35).

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾﴾

“O you who believe! Remember Allah with much remembrance. And glorify His Praises morning and afternoon [the early morning (Fajr) and ‘Asr prayers]”. (Al-Ahzab: 41, 42)

## Commentary

The author, may Allah shower blessings on him, said: The Book of the remembrance of Allah. *Al-Adhkar* is the plural of *Dhikr*, the intended meaning of which is the remembrance of Allah, the Mighty and Sublime. Then he mentioned the chapter on the excellence of remembrance of Allah and exhortation towards it. He cited several verses.

It should be known that the remembrance of Allah, the most High, could be with the heart, tongue and limbs.

As for (remembrance of Allah) with the heart, it is meditation. This includes one pondering over the names of Allah, His attributes, His edicts, His actions and signs. Remembrance (of Allah) with the tongue is clear. It includes every word that brings one closer to Allah, the Mighty and Sublime, such as *Tahleel* (the saying: *laa ilaaha illallaah*), *Tasbeeh* (the saying: *Subhaanallaah*), *Takbeer* (the saying: *Allahu Akbar*), reciting the Qur’an, enjoining good and forbidding evil, reading the books of Sunnah and (books) of knowledge. As for the Remembrance of Allah with the limbs, it is every action that draws

one closer to Allah such as standing in Prayer, bowing, prostration, sitting and others.

However, remembrance of Allah is usually employed to describe *Tasbeeh*, *Tahmeed*, *Takbeer* and *Tahleel*. The author, may Allah shower blessings on him, mentioned some verses regarding this.

Among them is the saying of Allah - the most High:

*“O you who believe! Remember Allah with much remembrance. And glorify His Praises morning and afternoon”.*

Allah addressed the believers and ordered them to remember Him, the most High - with much remembrance at all times, in every situation and every place. “Remember Allah with much remembrance and glorify His Praises morning and afternoon”. That is, say *Subhanallaah* (Glory be to Allah) in the morning and afternoon, which are the earliest part of the day and the later part of the day. It can be interpreted to mean the entire duration of day and night.

Allah, the most High, says: “And remember Allah much that you may be successful”. He - the Mighty and Sublime - mentioned this in the context of meeting the enemy; He said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ

تُفْلِحُونَ ﴿٤٥﴾

*“O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both with tongue and mind) so that you may be successful” [Al-Anfal: 45].*

He identified the means of steadfastness and *Al-Falaah*, success. *Al-Falaah* is a comprehensive word that refers to the attainment of the desired and salvation from the dreaded. Allah - the most High - said:

﴿أَنْتُمْ مَّا أُوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ



## عَبِّ الْفَحْشَاءَ وَالْمُنْكَرَ وَلَذِكْرُ اللَّهِ أَكْبَرُ ﴿٤٥﴾

“Recite (O Muhammad) what has been revealed for you of the Book (the Qur’an), and perform As-Salat (iqamah-as-salat). Verily, As-Salat (the prayer) prevents from Al-Fahsha’ (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed) and the remembering (praising) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising) of Allah in prayers].” (Al-‘Ankabut: 45).

As for the meaning, it is said that it refers to what it contains of the remembrance of Allah, which is greater. It is also said that it connotes that the remembrance of Allah is generally greater; that is, when a person observes the Prayer, it would be a means of enlivening his heart and increasing his remembrance of Allah, the Mighty and Sublime.

Allah, the Most High, said while describing some individuals among His slaves:

“Very, the Muslims (those who submit to Allah in Islam) men and women” up to His saying: “The men and women who remember Allah much with their hearts and tongues. Allah has prepared for them forgiveness and a great reward (i.e. paradise)”. (Al-Ahzab: 35).

He – the most High - says:

## ﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ﴾ ﴿١٥٢﴾

“Therefore remember Me (by praying, glorifying), I will remember you, and be grateful to Me (for My countless favours on you) and never be ungrateful to Me.” (Al-Baqarah: 152)

There are several verses regarding this matter, all of them showing the excellence of the remembrance of Allah and encouraging it. Allah has praised those who remember Him standing, sitting and lying down on their sides, and He explained that they are the people of understanding. He – the most High says:

“Verily! In the creation of the heavens and the earth, and in the alternation of the night and day, there are indeed signs for men of understanding. Those who remember Allah always, and (in their prayers) standing, sitting and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): “O Lord! You have not created (all) this without purpose, glory to You! (The most High - are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.” (Al-Imran: 190-191).

The important point is that we should inspire ourselves to persist in the remembrance of Allah: *Laa ilaaha illallaah, Subhanallaah, Alhamdulillah* and *Allahu Akbar*. This is very easy, all praise is due to Allah, and the reward is great.

May Allah make you and I among those who remember Him much. Very He has power over all things.

## Hadeeth 1408, 1409 and 1410

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَلِمَتَانِ خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي الْمِيزَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَنِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ» متفقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, “There are two statements that are light for the tongue to remember, heavy in the Scales and are dear to the Merciful: ‘Subhan-Allahi wa bihamdihi, Subhan-Allahil-Azim [Glory be to Allah and His is the praise, (and) Allah, the Greatest is free from imperfection).’” [Al-Bukhari and Muslim]

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ أَقُولَ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ



## الشَّمْسُ رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "The uttering of the words: "Subhan-Allah (Allah is free from imperfection), Al-hamdu lillah (all praise is due to Allah), La ilaha illallah (there is no true god except Allah) and Allahu Akbar (Allah is the Greatest)' is dearer to me than anything over which the sun rises." [Muslim]

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، فِي يَوْمٍ مِائَةً مَرَّةً كَانَتْ لَهُ عِدْلُ عَشْرِ رِقَابٍ وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِيتَ عَنْهُ مِائَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمْسِيَ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلَّا رَجُلٌ عَمِلَ أَكْثَرَ مِنْهُ» وَقَالَ: «مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، فِي يَوْمٍ مِائَةً مَرَّةً، حُطَّتْ خَطَايَاهُ، وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ» مَتَّفَقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "He who utters a hundred times in a day these words: 'La ilaha illallahu, wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'ala kulli sha'in Qadir (there is no true god except Allah. He is One and He has no partner with Him; His is the sovereignty and His is the praise, and He is Omnipotent),' he will have a reward equivalent to that for emancipating ten slaves, a hundred good deeds will be recorded to his credit, hundred of his sins will be blotted out from his scroll, and he will be safeguarded against the devil on that day till the evening; and no one will exceed him in doing more excellent good deeds except someone who has recited these words more often than him. And he who utters: 'Subhan-Allahi wa bihamdihi (Allah is free from imperfection and His is the praise)' one hundred times a day, his



*sins will be obliterated even if they are equal to the extent of the foam of the ocean.” [ Al-Bukhari and Muslim ]*

## Commentary

These three hadeeths are reported on the authority of Aboo Hurayrah – may Allah be pleased with him. They all indicate the excellence of remembrance of Allah.

Firstly: The Prophet ﷺ said: “There are two statements that are light for the tongue to remember, heavy in the scale and are dear to the Merciful: *Subhanallaah wa bihamdihi*, *Subhaanallaah il-Azim* (meaning: Glory be to Allah and His is the Praise, (and) Allah, the Greatest is free from imperfection). As stated by the Prophet, there are two statements that are light for the tongue but both of them are heavy in the scale. On the Day of Resurrection, when deeds will be weighed, these two statements will be heavy when placed in the scale.

Thirdly: They are dear to the Merciful. This is the greatest of rewards; that Allah, the most High, loves these words. If Allah loves a deed, He also loves the one who does it. Therefore, these two statements are among the reasons of Allah’s love for His slaves, Glory be to Him and the most High.

The meaning of *Subhanallaah wa bihamdihi* is that you exalt Allah, the most High, above every form of defect and deficiency, and that He is perfect in every respect, the Mighty and Sublime. Combining this *Tasbeeh* with *Hamd* shows the perfection of His excellence, His kindness on His creatures and the completeness of His wisdom, knowledge and other aspects of His perfection.

“*Subhanallaah il-Azim*” means the Possessor of Greatness and Majesty. There is nothing greater than Allah in authority, or power, or wisdom or knowledge. He is great in His essence and He is great in His attributes. “*Subhanallaah wa bihamdihi Subhanallaah il-Azim*”.

It is important for one to repeat these statements frequently and persist in doing so because they are heavy on the scale, dear to the Merciful and light for the tongue to remember. *Subhanallaah wa*

*bihamdihi Subhanallaah il-'Azim.*

Then he mentioned the second hadeeth on the authority of Aboo Hurayrah – may Allah be pleased with him - that the Prophet ﷺ said: “The uttering of the words: Subhanallaah, Alhamdulillah, laa ilaaha illallaah and Allah Akbar is dearer to me than anything over which the sun rises.” That is, it is dearer to me than the entire world. They are also light statements: *Subhanallaah, Al-hamdulillaah, La ilaaha illallaah* and *Allah Akbar*. Today, people travel and traverse caves, deserts, dangerous spots and cover long distances simply to reap little benefits from the world which they may enjoy or not enjoy. Unfortunately, one is unable to carry out these great actions because the Devil makes one lethargic and discourages one from them. Otherwise, as stated by the Messenger of Allah ﷺ, it should be dearer to a person than anything over which the sun rises.

If we assume that you possess the entire world, how will your possessions benefit you when death approaches? You will not benefit in any way. However, *Subhanallaah, Alhamdulillah, laa ilaaha illallaah* and *Allahu Akbar* are righteous deeds that last. Allah, the most High - says:

﴿الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا﴾

*“Wealth and children are the adornment of the life of this world. But the good righteous deeds, that last, are better with your Lord for rewards and better in respect of hope.” (Al-Kahf: 46).*

Therefore, it is necessary for us to seize the opportunity of these righteous deeds.

As for the third and fourth hadeeth, it is: he who utters these words hundred times in a day: *Laa ilaaha illallaahu wahdahu laa shareekallah, laahul-Mulk, walahul-hamd wahuwa 'alaa kulli shay-in*



*Qadeer* (meaning: There is no true God except Allah. He is One and He has no partner with Him; His is the Sovereignty and His is the Praise, and He is Omnipotent) he will attain these five virtues:

Firstly, a reward equivalent to that of emancipating ten slaves;

Secondly, a hundred good deeds will be recorded to his credit;

Thirdly, a hundred of his sins will be blotted out from his scroll;

Fourthly, he will be safeguarded against the devil; and

Fifthly, no one will exceed him in doing more excellent good deeds except someone who did more than what he has done.

You will earn these five virtues if you say, *Laa ilaaha illallaahu wahdahu laa shareekallah, lahul-Mulk, walahu l-hamd wahuwa 'alaa kulli shay-in Qadeer* (There is no true God except Allah. He is One and He has no partner with Him; is the Sovereignty and His is the Praise, and He is Omnipotent) a hundred times. And this is very easy. You may repeat it while awaiting the *Fajr* prayer after reaching the mosque or after dawn, you will get benefit from it. This is also one of the matter a person is required to do frequently. It is good to say it in the first part of the day in order to safeguard himself from the Devil.

As for *Subhaanallaah wa bihamdihi*, whoever says it hundred times, his sins will be blotted out even if they are equal to the volume of the foam of the ocean. Utter it in the last part of the day so that the sins of the day will be obliterated from you. Embrace the opportunity, O my brother. Take the opportunity. Our lifespan is fleeing and it will not return. What has passed in your lifetime will never return to you. These actions are light and beneficial. The reward is great although the action is small.

We ask Allah to aid us in remembering Him, thanking Him and perfecting His worship.



## Hadeeth 1411, 1412, 1413, 1414 and 1415

وَعَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَكَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، عَشْرَ مَرَّاتٍ، كَانَ كَمَنْ أَعْتَقَ أَرْبَعَةَ أَنْفُسٍ مِنْ وَلَدِ إِسْمَاعِيلَ» متفقٌ عَلَيْهِ .

Abu Ayyub Al-Ansari رضي الله عنه reported: The Prophet ﷺ said: "He who utters ten times: 'La ilaha illallahu, wahdahu la sharika lahu, lahulmulku wa lahulhamdu, wa Huwa 'ala kulli sha'in Qadir (there is no true god except Allah. He is One and He has no partner with Him. His is the sovereignty and His is the praise, and He is Omnipotent),' he will have a reward equal to that for freeing four slaves from the progeny of Prophet Isma'il." [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا أُخْبِرُكَ بِأَحَبِّ الْكَلَامِ إِلَى اللَّهِ؟ إِنَّ أَحَبَّ الْكَلَامِ إِلَى اللَّهِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ» رَوَاهُ مُسْلِمٌ .

Abu Dharr رضي الله عنه reported: The Messenger of Allah ﷺ said to me, "Shall I tell you the expression that is most loved by Allah?" It is 'Subhan-Allahi wa bihamdihi' (Allah is free from imperfection and His is the praise)." [ Muslim ]

وَعَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ،

وَالْحَمْدُ لِلَّهِ تَمْلَانِ - أَوْ تَمْلَأُ - مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ رَوَاهُ مُسْلِمٌ.

Abu Malik Al-Ash'ari ؓ reported: The Messenger of Allah ﷺ said, "Wudu' is half of Salat, and the expression: 'Subhan-Allah (Allah is free from imperfection)' fills the Balance, and the expression: 'Al-hamdu lillah (praise be to Allah)' fills the space between the heavens and the earth." [ Muslim ]

وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: عَلَّمْنِي كَلَامًا أَقُولُهُ. قَالَ: «قُلْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ» قَالَ: فَهَؤُلَاءِ لِرَبِّي، فَمَا لِي؟ قَالَ: «قُلِ اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَارْزُقْنِي» رَوَاهُ مُسْلِمٌ .

Sa'd bin Abu Waqqas ؓ reported: A bedouin came to the Messenger of Allah ﷺ and said to him, "Teach me a few words to recite frequently." He ﷺ said, "Say: " La ilaha illallahu wahdahu la sharika lahu; Allahu Akbar kabiran, wal-hamdu lillahi kathiran, wa subhan-Allahi Rabbil-'alamin; wa la hawla wa la quwwata illa billahil-'Azizil-Hakim (there is no true god except Allah the One and He has no partner with Him; Allah is the Greatest and greatness is for Him. All praise is due to Him. Allah, the Rubb of the worlds is free from imperfection; there is no might and power but that of Allah, the All-Powerful and the All-Wise.)" The bedouin said: "All of these for my Rubb . But what is for me?" Thereupon he (Messenger of Allah ﷺ) said, "You should say: ' Allahummaghfir li, warhamni, wahdini, warzuqni (O Allah! Grant me pardon, have mercy upon me, direct me to righteousness and provide me subsistence)'" [ Muslim ]

## Commentary

The author, may Allah shower blessings on him, recorded these hadeeths under the chapter on the virtues of remembrance of Allah. We have earlier discussed some of these hadeeths.

One of the hadeeths that he quoted is that whoever utters, *Laa ilaaha illallaahu wahdahu laa shareekallah, lahul-Mulk, walahu l-hamd wahuwa 'alaa kulli shay-in Qadeer* (meaning: There is no true God except Allah. He is One and He has no partner with Him; His is the Sovereignty and His is the Praise, and He is Omnipotent) ten times is equivalent to one who emancipated four souls from the children of Ismaa'eel.

That is, he is similar to the one who freed four slaves from the noblest of people in progeny and they are the children of Ismaa'eel. This is because the best of people in progeny are the Arabs and they are the children of Ismaa'eel. As for the non- Arabs, they have other fathers. But the offspring of Ismaa'eel are the Arabs. Whoever says, "There is no true God except Allah. He is One and He has no partner with Him; His is the Sovereignty and His is the Praise, and He is Omnipotent" ten times, he is equivalent to one who emancipated four souls. This demonstrates the excellence of the remembrance of Allah.

Similarly, the Prophet said, "The most beloved sentence to Allah is Subhanallaah wa bihamdihi." It has been stated previously that the Prophet said, "There are two statements that are light for the tongue to remember, heavy in the scale and are dearer to the Merciful: Subhanallaah wa bihamdihi, Subhanallaah il-Azim."

So also is the hadeeth of Thawban, although it is a restricted form of remembrance. It stated that whenever the Prophet ﷺ finishes his Prayer, he would say, "*Astaghfirullaah*" (meaning: O Allaah, I seek your forgiveness). That is, he would seek for forgiveness three times saying: "*Astaghfirullah, Astaghfirullah, Astaghfirullah*". Then, he would say, '*Allaahumma anta As-salaam wa minka As-salaam tabaarakta yaa Dhal-Jalaal wal-Ikraam*' (meaning: "O Allah, You are Peace and from You Alone comes peace. Blessed are You, O



Possessor of all Glory and Honour)”

One should seek for forgiveness after completing the *Salat* because of what it may contain of defects and deficiencies. He says, “O Allah, You are Peace,” that is, I am interceding with you with one of Your noble Names to accept my *Salat* so that it would be an expiation for my sins and a enhancer of ranks.

Allah alone grants success.

## Hadeeth 1416 and 1417

وَعَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا فَرَغَ مِنَ الصَّلَاةِ وَسَلَّمَ قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ» مُتَّفَقٌ عَلَيْهِ .

*Al-Mughirah bin Shu‘bah* رضي الله عنه reported: Messenger of Allah ﷺ used to say at the conclusion of prayer: “La ilaha illallahu wahdahu la sharika lahu, lahul-mulku, wa lahul-hamdu, wa Huwa ‘ala kulli shai’in Qadir. Allahumma la mani’a lima a’tayta, wa la mu’tiya lima mana’ta, wa la yanfa’u dhal-jaddi, minkal-jaddu (there is no true god except Allah. He is One and He has no partner with Him, His is the sovereignty and His is the praise, and He is Omnipotent. O Allah! None can deny that which You bestow and none can bestow that which You hold back; and the greatness of the great will be of no avail to them against You).” [ *Al-Bukhari and Muslim* ]

وَعَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا أَنَّهُ كَانَ يَقُولُ دُبُرَ كُلِّ صَلَاةٍ، حِينَ يُسَلِّمُ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا

اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ، وَلَهُ الْفَضْلُ وَلَهُ الشَّانُ الْحَسَنُ. لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ. قَالَ ابْنُ الزُّبَيْرِ: وَكَانَ رَسُولُ اللَّهِ ﷺ، يُهَلِّلُ بِهِنَّ دُبْرَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ. رَوَاهُ مُسْلِمٌ.

*It has been reported that ‘Abdullah bin Zubair ؓ used to recite after Taslim at the conclusion of every Salat (prayer): “La ilaha illallahu wahdahu la sharika lahu, lahul-mulku, wa lahul-hamdu, wa Huwa ‘ala kulli shai’in Qadir. La hawla wa la quwwata illa billah. La ilaha illallahu, wa la na’budu illa iyyahu, Lahun-ni‘matu, wa lahul-fadlu, wa lahuth-thana’ul-hasan. La ilaha ilallahu, mukhlisina, lahud-dina, wa lau karihal-kafirun (there is no true god except Allah; He is One. To Him belongs the dominion and to Him is all praise, and He is Powerful over all things. There is no power and might except with (the help of) Allah. There is no God but Allah and we worship none except Him, to Him belongs the bounty and to Him belongs the grace, and to Him belongs all excellent praise; there is no deity but Allah. We reserve our devotion exclusively for Him though the disbelievers may detest it).” Ibn Az-Zubair said: The Messenger of Allah ﷺ used to celebrate Allah’s Greatness in those terms after every Salat (prayer). [ Muslim ]*

## Commentary

These two hadeeths describe some restricted words of remembrance. This is because words of remembrance are classified into two: universal and restricted.

Some are restricted to ablution while some are restricted to *Salat*. These two hadeeths, the hadeeth of Mugheerah bin Shu’bah and the hadeeth of Abdullah bin Zubayr, may Allah be pleased with both of them, are both restricted to *Salat*.

As for the hadeeth of Al-Mughirah, may Allah be pleased with him, he reported that the Prophet ﷺ used to say at conclusion of his prayer:



“*Laa ilaha illallaahu Wahdahu Laa shareeka lahu, lahul-Mulku, wa lahul- hamdu, wahuwa ala kulli shay-in Qadeer*” (There is no true god except Allah. He is One and He has no partner with Him, His is the sovereignty and His is the praise, and He is Omnipotent).

The meaning of *Laa ilaaha illallaahu* is that there is no one that deserves to be worshipped except Allah. None in the universe deserves to be worshipped except Allah, the Mighty and Sublime. As for the idols that are worshipped beside Allah, they do not merit this right. They are not gods although their worshippers refer to them as such; rather, it is stated by Allah, the most High:

﴿ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ

بِهَا مِنْ سُلْطَانٍ ﴿٤٠﴾

“You worship besides Him but only names which you have names (forged) – you and your fathers – for which Allah has sent down no authority.” (Yusuf: 40).

The One that is worthy of worship in truth is Allah, the Might and Sublime. His saying: “*Wahdahu laa shareeka lahu*,” (He is One and He has no partner with Him) is a form of emphasis, stressing His Oneness and that He has no partner in His worship.

“*Lahul-Mulk walahul-hamdu wahuwa ala kulli shay-in Qadeer*” (His is the sovereignty and His is the praise, and He is Omnipotent). The complete and absolute sovereignty belongs to Him; the dominion of the heavens and earth and that which is between them. The dominion over human beings, animals, trees, oceans and seas, angels, sun and moon all belong to Allah, the Mighty and Sublime. The sovereignty of everything, what we know and what we do not know, belongs to Him. He disposes their affairs as He wills in accordance with His wisdom.

“*Walahul-Hamd*” (and His is the praise) that is, absolute perfection at all times. He is the One that is praised in every situation: during prosperity and adversity. At the time of prosperity, a person praises his Lord as a form of gratitude, but he praises Him as a form of submission during adversity. This is because the benefit in a certain



misfortune may not be clear to the afflicted but Allah, the Most High, has complete knowledge of it; hence, He is praised in every situation.

When the Prophet receives a pleasing news, he would say, “Alhamdulillah ladhi bini’matihi tatimus-saalihat (All praises is due to Allah, the One with whose Favour righteous deeds are completed)”. And when he receives what does not please him, he would say, “Alhamdulillah ‘alaa kulli haal (All praise is due to Allah in every situation)”<sup>(1)</sup>.

*“Allaahumma laa maani’a lima a’tayta wa la mu’tiya lima mana’ta, walaa yanfa’u dhal-jaddi minkal-jaddu.”* (O Allah! None can deny that which You bestow and none can bestow that which You hold back; and the greatness of the great will be of no avail to them against You.) This is also a form of submission to Allah, the Mighty and sublime: none can deny that which He gives. You cannot withdraw whatever Allah has conferred and no one can give you whatever Allah holds back from you. Thus, he said, “None can bestow that which You hold back.” If you believe that none can hold back what He gives and none can give what He holds back, hence we should not ask for anything except from Allah, the Mighty and Sublime. And we must know that if a particular person bestows anything on us, the One who decreed it and made him give us is Allah. He is nothing but a mere tool.

However, we are commanded to thank the one who does good to us as stated by the Prophet ﷺ: “He who does good to you, compensate him. But if you do not have what to compensate him with, pray for him till you consider that you have compensated him”<sup>(2)</sup>. But we know that the one who facilitated this gift for us and brought this giver to us is Allah, the Might and Sublime.

*“Allaahumma laa maani’a lima a’tayta wa la mu’tiya lima mana’ta,*

- 1 Reported by Ibn Majah: The Book of Etiquette, chapter on the virtue of those who praise Allah (3803).
- 2 Reported by Abu Dawud: The Book of Zakat, chapter on giving the one who ask by Allah (1424); and An-Nasaa’i: The Book of Zakat, chapter on the one who asks by Allah, the Mighty and Sublime (2520).

*walaa yanfa'u dhal-jaddi minkal-jaddu.*" (O Allah! None can deny that which You bestow and none can bestow that which You hold back; and the greatness of the great will be of no avail to them against You.) *Al-Jadd* refers to good fortune and wealth; that is, a fortunate person is the one that has good fortune and has wealth, children, wives and everything he desires in this world. However, this will not avail him against Allah "And greatness of the great will be of no avail to them against you."

*Al-Jadd* is the subject, that is, the good fortune and wealth will not benefit him in any way before Allah, the Might and Sublime. This is because to Allah belongs the sovereignty of the heavens and the earth. How often do we find a person who is happy with his family, and he has wealth, children and all that which he desires of this world, but these things will not benefit him before Allah. He may be afflicted with an illness which none can remove from him except Allah, the Might and Sublime, or he may be afflicted with anxiety, worry and unrest. Hence, no one will benefit him except Allah, the Might and Sublime. These are forms of submission to Allah.

Therefore, if a person finishes *Salat*, it is appropriate to say: "*Astaghfirullah* (I seek your forgiveness)" three times and then say, "*Allahumma antas-salam wa minkas-alam, tabarkta, Ya dhal jalaal wal ikhram* (O Allah, You are Peace, from You alone comes peace. Blesses are You. O Possessor of all Glory and Honour)." This should be recited with the exact words.

It is not obligatory to follow a specific arrangement of the words of remembrance; that is, there is no harm in performing some before others. However, the best is to start with the statement *Astaghfirullah* three times, followed by *Allahumma antas-salam wa minkas-salam Tabarkta ya dhal-jalaal wal- Ikram* (O Allah, You are Peace, from You alone comes peace. Blesses are You. O Possessor of all Glory and Honour.). Then recite the remembrance of Allah, the most High, with the reported formulas.



The hadeeth of Abdullah bin Zubayr – may Allah be pleased with him and his father – will be discussed in earnest.

## Hadeeth 1418

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ فُقَرَاءَ الْمُهَاجِرِينَ أَتَوْا رَسُولَ اللَّهِ ﷺ فَقَالُوا: ذَهَبَ أَهْلُ الدُّثُورِ بِالدَّرَجَاتِ الْعُلَى، وَالنَّعِيمِ الْمُقِيمِ: يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَلَهُمْ فَضْلٌ مِنْ أَمْوَالٍ: يَحُجُّونَ، وَيَعْتَمِرُونَ، وَيُجَاهِدُونَ، وَيَتَصَدَّقُونَ. فَقَالَ: «أَلَا أَعْلَمُكُمْ شَيْئًا تُدْرِكُونَ بِهِ مَنْ سَبَقَكُمْ، وَتَسْبِقُونَ بِهِ مَنْ بَعْدَكُمْ، وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ؟» قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «تُسَبِّحُونَ، وَتُحَمِّدُونَ، وَتُكَبِّرُونَ، خَلْفَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ» قَالَ أَبُو صَالِحٍ الرَّائِي عَنْ أَبِي هُرَيْرَةَ، لَمَّا سُئِلَ عَنْ كَيْفِيَّةِ ذِكْرِهِنَّ، قَالَ: يَقُولُ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ، حَتَّى يَكُونَ مِنْهُنَّ كُلُّهُنَّ ثَلَاثًا وَثَلَاثِينَ. متفقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The poor Emigrants came to the Messenger of Allah ﷺ and said: "The wealthy have gone with the highest ranks and lasting bliss." He asked: "How is that?" They replied: "They offer Salat (prayer) as we offer it; they observe fast as we do; (and as they are wealthy) they perform Hajj and 'Umrah , and go for Jihad , and they spend in charity but we cannot, and they free the slaves but we are unable to do so." The Messenger of Allah ﷺ said, "Shall I not teach you something with which you may overtake those who surpassed you and with which you will surpass those who will come after you? None will excel you unless he who does which you do." They said: "Yes, please do, O Messenger of Allah" He ﷺ said, "You should recite: Tasbih (Allah is free from imperfection), Takbir (Allah is Greatest),



*Tahmid (Praise be to Allah) thirty-three times after each Salat.” [ Al-Bukhari and Muslim ]*

## Commentary

This is one of the hadeeths showing the excellence of the remembrance of Allah which is specific and restricted to a deed. This hadeeth is one of such. Aboo Hurayrah – may Allah be pleased with him - reported that the poor Emigrants came to the Prophet ﷺ to complain. They said, “The wealthy have surpassed us. They offer *Salat* as we offer it, they observe fast as we do, and they have excess wealth,” that is, with which they spend in charity, perform pilgrimage and the *Umrah*, and strive in the way (of Allah).

So the Prophet ﷺ directed them to an issue. He said, “Shall I instruct you in something whereby you will overtake those who are ahead of you and will keep ahead of those who are behind you”. They said, “Surely, O Messenger of Allah”. He said, “You should recite: Tasbeeh (the saying, ‘Subhanallah’ (Allah is free from imperfection)), Tahmeed (the saying, ‘Alhamdulillah’ (Praise be to Allah)) and Takbeer (the saying, ‘Allahu Akbar’ (Allah is Greatest)) thirty-three times after each Salat”. That is, they should recite: *Subhanallah*, *Alhamdulillah* and *Allahu Akbar* thirty-three times each, culminating in an aggregate of ninety-nine. So they started doing it.

However, the wealthy heard about it and they also began doing it, placing them at par in this remembrance of Allah. Then the poor returned to the Messenger of Allah ﷺ and said, “O Messenger of Allah, our wealthy brothers have heard what we did, so they did the like of it”. It seems they wanted another thing that would be specific to them, but he ﷺ said, “That is the Grace of Allah, which He bestows on who He wills.” (Al-Junu’ah:4).

This hadeeth contains a number of benefits:

Firstly, the desire of the companions, may Allah be pleased with them, to compete in righteousness and that each one of them loves to surpass the other.

Another benefit is that it is legislated to recite these words of remembrance, *Subhanallaah*, *Alhamdulillah*, and *Allahu Akbar*, thirty times after the obligatory prayers. It is reported in another hadeeth that he ﷺ would make it hundred by saying: “*Laa illaaha illallaah wahdahu la shareeka lahu lahul-mulku walahul-hamd wahuwa ‘alaa kulli shay-in Qadeer*”. (There is no true god except Allah. He is One and He has no partner with Him, His is the sovereignty and His is the praise, and He is Omnipotent). This is one of the forms of remembrance of Allah after *Salat*.

From the forms of Remembrance after the *Salat* is to say *Subhaanallaah* (Allah is free from imperfection), *Alhamdulillah* (Praise be to Allah), *La ilaaha illallaah* (There is no true God except Allah) and *Allahu Akbar* (Allah is Greatest) twenty-five times, so it aggregates to a hundred.

Another form is reciting *Subhanallaah* (Allah is free from imperfection) thirty-three times, *Alhamdulillah* (Praise be to Allah) thirty-three times, and *Allahu Akbar* (Allah is Greatest) thirty-four times, which makes a total of one hundred.

Another form is to recite *Subhanallaah* (Allah is free from imperfection) ten times, *Alhamdulillah* (Praise be to Allah) ten times, and *Allahu Akbar* (Allah is Greatest) ten times.

You should alternate among the various forms because they are all authentically reported from the Prophet ﷺ.

Another lesson in the hadeeth is the openness of the Prophet ﷺ to conversation and dialogue. This is because he desires the truth wherever it may be, and the truth is with him, so he purifies the hearts of men and explains it to them.

Among the benefits of this hadeeth is that if Allah, Glory be to Him and the most High, blesses anyone with a bounty, it is from His favour which He bestows on whomever He wills and He has not left anyone without bounty. If He makes this one rich and that one poor, it is from His favour He gives it to whoever he wills. This is not injustice. Rather, it is His favour, He gives to whoever he wills.



Similarly, it is from His favour to grant someone knowledge and did not grant the other. The favour is in the Hand of Allah, the Mighty and Sublime; He gives it to whomever He wills.

Another benefit of this hadeeth is that the rich among the companions are like the poor; they are eager and compete to perform good deeds. Hence, they started doing what the poor were doing; they began reciting *Tasbeeh*, *Tahmeed* and *Takbeer* thirty-three times each after every *Salat*.

And Allah Alone grants success.

## Hadeeth 1421 and 1422

وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَعَوَّذُ  
دُبْرَ الصَّلَوَاتِ بِهَؤُلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ  
وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ  
الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ» رَوَاهُ الْبُخَارِيُّ .

Sa'd bin Abu Waqqas ؓ reported: The Messenger of Allah ﷺ used to seek (Allah's) protection after prayers in these words: "Alla-humma inni a'udhu bika minal-jubni wal-bukhl, wa a'udhu bika min an uradda ila ardhalil-'umur, wa a'udhu bika min fitnatid-dunya, wa a'udhu bika min fitnatil-qabr (O Allah, I seek refuge with You from cowardice, miserliness and from being sent back to a feeble age; and, seek refuge with You from the trials of this life and those of the grave)." [ Al-Bukhari ]

وَعَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ بِيَدِهِ وَقَالَ: يَا مُعَاذُ  
وَاللَّهِ إِنِّي لَأُحِبُّكَ فَقَالَ: «أَوْصِيكَ يَا مُعَاذُ لَا تَدْعَنَّ فِي دُبْرِ كُلِّ صَلَاةٍ  
تَقُولُ: اللَّهُمَّ أَعْنِي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ» رَوَاهُ أَبُو دَاوُدَ  
بِإِسْنَادٍ صَحِيحٍ .



Mu'adh ؓ reported: The Messenger of Allah ﷺ took hold of my hand and said, "O Mu'adh! By Allah I love you, so I advise you to never forget to recite after every prayer: "Allahumma a'inni ala dhikrika, wa shukrika, wa husni 'ibadatika (O Allah, help me remember You, to be grateful to You, and to worship You in an excellent manner)." [ Abu Dawud ]

## Commentary

These are some of the words of remembrance of Allah which are recited at the end of the *Salat*.

The first hadeeth, which is on the authority of Sa'd bin Abee Waqqas, may Allah be pleased with him, stated that the Prophet ﷺ used to seek (Allah's) protection with these words after every *Salat*: "Allahumma inni a'udhu bika minal-jubni wal-bukhl, wa a'udhu bika min an uradda ila ardhalil-'umur, wa a'udhu bika min fitnatid-dunya, wa a'udhu bika min fitnatil-qabr" (O Allah, I seek refuge with You from cowardice, miserliness and from being sent back to a feeble age; and, I seek refuge with You from the trials of this life and those of the grave).

Similarly, in the hadeeth of Mu'adh bin Jabal, the Prophet ﷺ would say at the end of every *Salat*: "Allahumma a'inni ala dhikrika, wa shukrika, wa husni 'ibadatika" (O Allah, help me remember You, to be grateful to You, and to worship You in an excellent manner.)

The basic principle regarding the word '*dubur*' is that if what is mentioned is a word of remembrance, it should be after the *Taslim* (at the end of the *Salat*), but if what is mentioned is a supplication, then it should be before *Taslim*. This is because the period before *Taslim* and after the *Tashahhud* is the end (*dubur*) of *Salat* as stated by Shaykh ul-Islam Ibn Taimiyyah: "The end, *dubur*, of something is usually part of it. Hence, the rear part of an animal is referred to as its end, *dubur*."

Therefore, the hadeeths of Sa'd bin Abee Waqqas and Mu'adh bin Jabal, may Allah be pleased with both of them, would imply that these supplications come after completing the *Tashahhud* but before

the *Taslim*. So also is the saying: “Allahumma inni a’udhu bika min ‘adhabi Jahannam, wa min adhabil-qabr, wa min fitnatil-mahya wal-mamat, wa min sharri fitnatil-masihid-dajjal” (I seek refuge with Allah from the punishment of Hell- fire, the punishment of the grave, the trial of life and death and from the trial of antichrist). Then, you say: “Allahumma inni a’udhu bika minal-jubni wal-bukhl, wa a’udhu bika min an uradda ila ardhalil-‘umur, wa a’udhu bika min fitnatid-dunya, wa a’udhu bika min fitnatil-qabr.” (O Allah, I seek refuge with You from cowardice, miserliness and from being send back to a feeble age; and I seek refuge with you from the trial of this life and those of the grave.)

You seek refuge with Allah from these five things:

The first: Miserliness, which is total lack of generosity with money.

The second: Cowardice, which is the trait of lacking courage.

Miserliness involves a person denying what is obligatory for him to spend from his wealth such as Zakat, entertaining and honoring the guest among others. As for cowardice, it entails a person being ungenerous with his soul; hence, he does not march forth for Jihad, fearing that he will be killed, and he does not utter the just word, fearing that he will be imprisoned, and similar instances. This is cowardice.

As for the statement “I seek refuge with You from being sent back to a feeble age”, the word *Ardhal* refers to its worst and lowest form. This may be from two perspectives:

The first perspective: a person is involved in an accident which makes him lose his mental capability, so he becomes delirious and returns to the worst of state behaving like a child.

The second perspective: it could be as a result old age. This is because man starts regressing once he reaches the age of forty. However, this varies among people as it is more pronounced in some while the change is mild in others. Nevertheless, one will certainly experience some level of regression after the age of forty. At that point, one has reached maturity and completed a phase, and anything will begin to



decline once it reaches its maturity stage.

Some people would return to the lowest of states in physical strength and mental capacity. Their bodies will become weak and they will need someone to carry them, serve them and guide them and other similar needs. On the other hand, it may affect the mental capability, they lose their senses and they will not know what they are saying. So, all the above entails returning to the worst and lowest of states; it may be due to an accident or advancement in age.

For anyone who experiences such condition, we ask Allah to protect you and I from it, his family will be fed up with him. The family, who were the kindest of people to him, will become sick of him and they may abandon him in a public facility. There is no doubt that such person would not be pleased with his present state and he would not have wished for such extreme state. *Salat*, fasting and other obligations will be canceled for him because he has lost his sense of responsibility.

“I seek refuge with You from the trial of this life”. How great is the trial of this life! And numerous indeed are the trials of this life, especially in this time of ours. This present time is the era of trial as stated by the Prophet ﷺ: “By Allah, I do not fear poverty for you. What I fear for you is that the world would be open for you and you compete in it as did those that came before you and become destroyed as they were destroyed.”<sup>(1)</sup> This is the reality of the present day.

The world has been open up to us from every direction, in every aspect of life and every possible way. The apartments are similar to the palaces of kings, the cars are comparable to the carriages of royals; clothing, food and drinks are also unlocked. So the contemporary society only worries about its stomach and private parts, they are tested with the world, and we ask Allah for wellbeing. The trial of this world is great, so it is obligatory for one to be cautious of this. Hence, Allah, the Mighty and Sublime said:

1 Reported by Al-Bukhaari: The Book of Battles, chapter on the presence of Angels at the battle of Badr (3712); and Muslim: The Book of Asceticism and Heart softeners (5621).



﴿يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ

الْفُرُودُ﴾

*“Verity, the Promise of Allah is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive about Allah” (Fatir: 5).*

“I seek refuge in You from the trial of the grave or from the punishment of the grave.” The trial of the grave is another great trial. “When the dead is buried and his companions depart from him, he hears the shuffling of their shoes as they walk away from him. Then two angels will come to him asking him about his Lord, his religion and his Prophet.” If he is a sincere believer, he will respond correctly by saying: ‘My Lord is Allah, my Prophet is Muhammad and my religion is Islam’. But if he is a hypocrite or one showing-off - may Allah protect you and us from it - he will say, “Hah Hah, I do not know.” So he will be beaten with a sledge made of iron. It is reported in some hadeeths that were those who assemble at Mina (during any pilgrimage) come together to carry it, they will not be able to lift it due to its mass, we ask Allah for wellbeing. He will cry out and everything would hear it except the jinn and mankind. It is part of the mercy of Allah that He - the most High - did not make us to hear the punishment of the grave.

This is because were we to hear people being punished in their graves, life will not be pleasant to us and we would have been afflicted with anxiety and worry. If he was a relative of ours, we will grieve for two reasons: due to his ties to us and these disturbing sounds. But if he is not a relative, it will distress us. The trial of the grave is a great one, we ask Allah to protect you and us from it. The Prophet ﷺ used to teach his companions these five things: “O Allah, I seek refuge with You from cowardice, miserliness and from being send back to a feeble age; and I seek refuge with you from the trial of this life and those of the grave.”

As for the hadeeth of Mu’adh, the Prophet ﷺ said to him, “I love you”. He swore by saying, “By Allah, I love you.” This is a great rank

for Mu'adh bin Jabal, may Allah be pleased with him, that our Prophet ﷺ swore that he loves him. The lover does not reserve for his beloved except that which is good for him. He said this to him in order to prepare him for what is coming, and it was being said to him by one who loves him.

Then he ﷺ said to him: "Never forget to recite after every obligatory prayer: 'O Allah, help me remember You, to be grateful to You, and worship You in an excellent meaning.'" "After every obligatory prayer" that is, before the *Taslim*. It has been reported explicitly that he would recite it before the *Taslim* in some versions. And this is the truth. As earlier mentioned, the guiding principle regarding the word '*Dubur*' is that it means before the *Taslim* if it is supplication, but it is after the *Taslim* if it is a word of remembrance. What points to this principle is that the Messenger of Allah ﷺ said in the hadeeth of Ibn Mas'ood on *Tashahhud*, "Then he should choose whatever supplication he wills or loves or pleasing to him". As for word of remembrance, Allah - the most High - said:

﴿فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ﴾ (103)

"When you have finished As-Salat (the congregation prayer), remember Allah standing, sitting down and (lying down) on your sides." (An-Nisa': 103).

"Help me remember You" that is, every word that brings one closer to Allah, every contemplation that brings one closer to Allah is from the remembrance of Allah. "To be grateful to You," that is, appreciation of favour and removal of calamity. How many are the bounties of Allah on us and how many are the calamities He has saved us from, so we should be grateful to Allah for such. We ask Allah to assist us in it.

"And to worship You in an excellent manner". Excellent manner of worship involves two issues: sincerity to Allah, the Mighty and Sublime, worship becomes better each time sincerity gets stronger, and emulating the Messenger of Allah ﷺ.

And Allah alone grants success.



## Hadeeth 1423 and 1424

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا تَشَهَّدَ أَحَدُكُمْ فَلَيْسَتْعِذْ بِاللَّهِ مِنْ أَرْبَعٍ يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ؛ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ». رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "When anyone of you has done his Tashahhud during Salat (prayer), he should seek refuge in Allah against four things and say: "Allahumma inni a'udhu bika min 'adhabi jahannam, wa min 'adhabil-qabr, wa min fitnatil-mahya wal-mamat, wa min sharri fitnatil-masihid-dajjal (O Allah! I seek refuge in You from the torment of Hell, from the torment of the grave, from the trials of life and death, and from the mischief of Al-Masih Ad-Dajjal (Antichrist))." [ Muslim ]

وَعَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ يَكُونُ مِنْ آخِرِ مَا يَقُولُ بَيْنَ التَّشَهُّدِ وَالتَّسْلِيمِ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ» رَوَاهُ مُسْلِمٌ .

Ali رضي الله عنه reported: When the Messenger of Allah ﷺ was in Salat (prayer), he used to supplicate towards the end of prayer after Tashahhud and before the concluding salutations: "Allahum-maghfir li ma qaddamtu wa ma akh-khartu, wa ma asrartu, wa ma a'lantu, wa ma asraftu, wa ma Anta a'lamu bihi minni. Antal-Muqqadimu, wa Antal-Mu'akh-khiru. La ilaha illa Anta (O Allah! Forgive my former and latter sins, which I have done secretly and those which I have done openly, and that I have wronged others, and those defaults of



*mine about which You have better knowledge than I have. You Alone can send whomever You will to Jannah , and You Alone can send whomever You will to Hell-fire. None has the right to be worshipped but You.” [ Muslim ]*

## Commentary

The author, may Allah shower blessings on him, stated these two hadeeths about seeking refuge and remembering Allah during the prayers.

In the first hadeeth on the authority of Aboo Hurayrah, may Allah be pleased with him, the Prophet ﷺ said: “When anyone of you has done his Tashahhud, he should seek refuge in Allah against four things,” in a version, “the last Tashahhud and say: “O Allah I seek in You from the torment of Hell fire, from the torment of the grave, from the trials of life and death, and from the mischief of Anti-Christ”. The Prophet ﷺ ordered that we should seek refuge from these four things after completing the *Tashahhud*, that is before *Taslim*.

“I seek refuge with Allah from the torment of Hell” this is the Fire, so you should seek refuge with Allah from its torment. This includes the evils you have done, so you should ask Allah to forgive you of them, and the evils you have not done, you should ask Allah to distance you from them.

“And from the torment of the grave” this is because there is torment in the grave. This torment is continuous for the disbelievers and may cease for the sinners. It is authentically reported from the Prophet ﷺ that he passed by two graves and said: “Both of them are being punished, but they are not being punished for something difficult to abstain from. As for one of them, he does not protect himself from urine. And the other used to spread false tales.”<sup>(1)</sup>

“From the trial of life and death.” The trial of life is that which a person experiences during his lifetime. It revolves around two things:

1 Al-Bukhaari: The Book of Ablution, chapter on what has been reported on washing urine (211); and Muslim: The Book of Purification, chapter on evidence on the impure nature of urine (105).

First: Ignorance or not knowing the truth, which brings about doubt. Consequently, the truth becomes ambiguous to him, so he falls into falsehood and becomes destroyed.

Second: Desires. In this case, a person knows the truth but he does not want to follow it, so he chooses falsehood.

As for the trial of death, it is said that it is the trial of the grave, which is the interrogation of the two angels about a person's Lord, his religion and his Prophet after he is buried. It is also said that the trial of the death is what takes place during a person's last moment. This is because the desire of Satan to mislead the children of Adam becomes stronger at the time of death. He will come to a person at his last moment and whisper to him in order to cast doubt into his mind. He may even order him to disbelieve in Allah - the Mighty and Sublime. This trial is among the greatest of trials.

As for the tribulation of *Al-Masih Ad-Dajjaal*, the Antichrist; *Al-Maseeh Ad-Dajjaal* is one whom Allah will send towards the end of time, a filthy man and a liar. The word '*Kafir*' will be written between his eyes and any believer, whether learned or not, will be able to read it. Allah, the Most High, will make him a source of trial for people. This is because some things will strengthen his influence on earth.

He will remain on earth for forty days; the duration of the first day will be like a complete year, the duration of the second day will be like a month, the duration of the third day will be like a week and the forth (and the remaining days) will be like every other day (in length). He will call people to disbelieve in Allah and associate partners with Him and tell them that: "I am your Lord". He will have paradise and hell with him but this is only the perception of people. Otherwise, the reality of his paradise is that it is hell and the reality of his hell is that it is paradise.

As stated by the Prophet ﷺ in narrations, he will deceive the people with it and he will tempt whomsoever Allah wishes for him to tempt; his trial will be severe. Indeed, the Prophet ﷺ said, "There will be no trial in the world greater than the Dajjaal since the creation of Adam



till the Day of Resurrection”<sup>(1)</sup>. He said, “I warn you about him. There is no Prophet that has not warn his people regarding him.”<sup>(2)</sup> As a result, he mentioned it specifically among the trials of life because its trial will be great, we ask Allah to protect you and us from it.



One should mention these four things before he makes the *Taslim* to end the *Salat*. The scholars, may Allah shower blessings upon them, differ on whether this is obligatory on Sunnah. The majority of the scholars hold that it is Sunnah, and that a person’s *Salat* will not be invalid if he leaves it. Some of the people of knowledge say it is compulsory, so his *Salat* is invalid if he abandons it and he is required to repeat it. Taawus, who was one of the foremost students of the companions, ordered his son to repeat his *Salat* when he failed to recite these four supplications of refuge.

Thus, it is important for one not to abandon it. One should stick to it due to the abundant good it contains and so that his *Salat* would not be void according to some of the people of knowledge.

Allah Alone grants success.

## Hadeeth 1425, 1426 and 1427

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُكثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي مَتَّفَقٌ عَلَيْهِ .

‘Aishah  reported: The Prophet  used to recite frequently in his bowing and prostration: “Subhanak-Allahumma, Rabbana wa bihamdika. Allahum-maghfir li (O Allah! You are free from imperfection and I begin with praising You. Forgive my sins).”

- 1 Reported by Muslim: The Book of Trials and Signs of the last hour, chapter on the remaining hadeeths of Ad-Dajjal (5239).
- 2 Reported by Al-Bukhaari: The Book of Jihad, chapter on how to present Islam to a lad (2829); and Muslim: The Book of Trials and Signs of the last hour, chapter on Ibn Sayyad (5215).



[Al-Bukhari and Muslim]

وَعَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ» رَوَاهُ مُسْلِمٌ . وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «إِذَا بَقِيَ نِصْفُ مِنْ شَعْبَانَ فَلَا تَصُومُوا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

‘Aishah رضي الله عنها reported: The Messenger of Allah ﷺ used to recite in his bowing and prostration: “ Subbuhun Quddusun, Rabbul-mala’ikati war-ruh [You are the Most Glorious. The Most Holy. You the Rubb of the angels and of Jibril ( )].” [ Muslim ]

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَإِذَا الرُّكُوعُ فَعَظِّمُوا فِيهِ الرَّبَّ عَزَّ وَجَلَّ، وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ، فَقَمِنْ أَنْ يُسْتَجَابَ لَكُمْ» رَوَاهُ مُسْلِمٌ .

Ibn ‘Abbas رضي الله عنه reported: The Messenger of Allah ﷺ said: “Glorify your Lord in Ruku’ (bowing posture) and exert yourself in supplication in prostration. Thus your supplications are liable to be accepted.” [ Muslim ]

## Commentary

These words of remembrance are for specific situations. Among them is what the author, may Allah shower blessings on him, reported from Aa’ishah, may Allah be pleased with her, that the Prophet ﷺ used to recite frequently in his bowing and prostration: Subhaanaka Allaahumma Rabbanaa wa bihamdika, Allaahumma g-firlee (meaning: “O Allah! You are free from imperfection and I begin with praising You. Forgive my sins). And this was after Allah – the most High - revealed to him:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۖ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۚ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ ۚ إِنَّهُ كَانَ تَوَّابًا﴾ (٢)

“When there comes the Help of Allah (to you, O Muhammad against your enemies) and the conquest (of Makkah). And you see that the people enter Allah’s religion (Islam) in crowds. So glorify the Praises of your Lord, and ask His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.” (An-Nasr: 1 –3)

This chapter was about the appointed time of the Messenger of Allah ﷺ. Allah announced his death to him; He informed him that when the Help of Allah and conquest come, his appointed time is close. This is as understood by Ibn Abbass, may Allah be pleased with him and his father. Ibn Abbass was young but Umar, may Allah be pleased with him, would summon him to the gathering of men who are advanced in age. Some of them said, “Why did Umar invite Ibn Abbass and exempt others?” He, may Allah be pleased with him, wanted to demonstrate the virtues of Ibn Abbas to them, so he asked them about the saying of Allah - the most High:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۖ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۚ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ ۚ إِنَّهُ كَانَ تَوَّابًا﴾ (٢)

“When there comes the Help of Allah (to you, O Muhammad against your enemies) and the conquest (of Makkah). And you see that the people enter Allah’s religion (Islam) in crowds. So glorify the Praises of your Lord, and ask His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.” (An-Nasr: 1 –3).

What is the significance of this chapter? They said it means that you should celebrate the praises of your Lord and ask for His forgiveness when the conquest comes. He said, “What do you say, Ibn Abbas?” He said, “It signifies the appointed time of the Messenger of Allah ﷺ. Allah gave him signs, which are the conquest and victory. If they come,



his appointed time is close". So Umar said, "I did not understand from it except what you understood".

In a nutshell, Allah commanded His Prophet ﷺ to celebrate the praises of his Lord and ask for forgiveness in this verse. And he used to do that; he would frequently say in his bowing and prostration: Subhaanaka Allaahumma Rabbanaa wa bihamdika, Allaahumma g-firlee (meaning: "O Allah! You are free from imperfection and I begin with praising You. Forgive my sins). The meaning of this is that you are praising Allah, the Mighty and Majesty, with the perfection of His attributes and negating any attribute of defect from Him and asking Him for forgiveness.

As for the second hadeeth, the Prophet ﷺ used to say in his bowing and prostration: Subboohun Quddoosun Rabbul-Malaaikati war-Rooh (meaning: You are the Most Glorious, the Most Holy, the Lord of the angels and of the Rooh) that is, You are the Most Glorious and the Most Holy. These are intense words to negate any imperfection. He, the Mighty and The most High - is the Most Glorious and the Most Holy, Lord of the angels, who are His army, the Mighty and Sublime; they are creatures that we do not see. As for the *Rooh*, this is Jibreel and he is the best of the angels.

It is important for one to frequently say in his bowing and prostration; Subhaanaka Allaahumma Rabbana wabihamdik, Allaahumma g-firlee (meaning: "O Allah! You are free from imperfection and I begin with praising You, forgive my sins) in keeping with the practice of the Messenger of Allah ﷺ. And one should also say in his bowing and prostration: Subboohun Quddoosun Rabbul-Malaaikati war-Rooh (meaning: You are the Most Glorious, the Most Holy, the Lord of the angels and of the Rooh).

As for the hadeeth of Ibn Abbas, may Allah be pleased with him and his father, he ﷺ said: "Glorify your Lord in bowing posture and exert yourself in supplication in prostration". This is the conclusion of a hadeeth which begins with: "Verily, I have forbidden you from reciting the Qur'an during bowing or prostration. Glorify your Lord in bowing posture and exert yourself in supplication in prostration.



Thus, your supplications are liable to be accepted.” That is, your requests are likely to be granted because a servant is closest to his Lord when he is in prostration. It is not permissible for anyone to recite the Qur’an in bowing position or prostration. However, one may employ a Quranic supplication in this position. For example, one may say: “Our Lord! Forgive us our sins and excesses in our affairs and make our feet firm and give us victory over the disbelievers” although it is forbidden to recite the Qur’an.

It is unlawful for one to recite the Qur’an during the bowing or prostration position. The bowing position is meant for glorification; he should glorify his Lord by reciting: Subhaana Rabbee Al-Azeem; Subhaana Al-Malikil-Quddoos (meaning: Glory be to my Lord the Great; Glory be to the King, the Holy) and similar statements. During prostration, he should say, Subhaana Rabbee Al-A’alaa, Subhaanaka Allaahumma Rabbanaa wa bi-Hamdika Allaahumma g-firlee (meaning: “O Allah, You are free from imperfection and I begin with praising you. Forgive my sins). And he should make a lot of invocations so that they may be granted.

May Allah aid us and you towards what He loves and pleases Him.

## Hadeeth 1428 and 1429

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ؛ فَأَكْثِرُوا الدُّعَاءَ» رَوَاهُ مُسْلِمٌ .

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, “A slave becomes nearest to his Rubb when he is in prostration. So increase supplications while prostrating.” [ Muslim ]*

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي سُجُودِهِ: «اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ: دِقَّةً وَجِلَّةً، وَأَوَّلَهُ وَآخِرَهُ، وَعَلَانِيَتَهُ وَسِرَّهُ» رَوَاهُ مُسْلِمٌ .

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ used to say*

*in his prostration: Allahum-maghfir li dhanbi kullahu: diqqahu wa jillahu, wa 'awwalahu wa akhirahu, wa alaniyatahu wa sirrahu (O Allah! Forgive all my sins, the small and the great, first and the last, the open and the secret)."* [ Muslim ]

The author, may Allah shower blessings on him, mentioned these two hadeeths on supplications and words of remembrance that are restricted to certain situations under the chapter on excellence of the remembrance of Allah.

One of them is the hadeeth of Aboo Hurayrah, may Allah be pleased with him, that the Prophet ﷺ said, "A slave becomes nearest to his Lord when he is in prostration. So increase supplications while prostrating." This is because when a person prostrates, he brings the noblest part of his body parts to where he places his feet, a place he steps on with the feet. Similarly, he places the uppermost part of his body on the same level as the lowest part of his body; that is, his face is the highest part of his body and his feet is the lowest part of his body. So he places them on the same level in humility, reverence and submission to Allah, the Mighty and Sublime. That is why a slave is closest to his Lord when he is in prostration.

As previously explained, the Prophet ﷺ instructed that a lot of supplication should be made during prostration. This state and this statement combine humility to Allah. Accordingly, a person says in his prostration: *Subhaana Rabbi Al-A'laa* (meaning: Glory be to my Lord, the Most High) indicating that He, the Mighty and Sublime, is the Most High and Most Exalted in His essence and attributes and that man is lowly and inferior to the Majesty of Allah, the most High, and His greatness.

As for the second hadeeth, it stated that the Prophet ﷺ used to say: *Allaahumma g-firlee Dhambee kullahu diqqahu wajillahu wa awwalahu wa aakhirahu wa 'alaaniyatahu wa sirrahu* (meaning: O Allah, forgive all my sins, the small and the great, first and the last, the open and the secret)." This is in keeping the supplication simple and comprehensive. This is because supplication is worship; hence, a servant increases in worship of Allah, the Mighty and Sublime, each



time he repeats the supplication. While repeating it, he recalls his sins, the hidden and the open, the insignificant and the pronounced. This is the wisdom behind the Prophet going into details after making a broad statement. Therefore, it is good for someone to adhere to these supplications reported from the Messenger of Allah ﷺ because they are the most comprehensive and most beneficial of supplications.

May Allah aid you and us to what contains good and piety.

## Hadeeth 1430 and 1431

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: افْتَقَدْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ، فَتَحَسَّسْتُ، فَإِذَا هُوَ رَاكِعٌ - أَوْ سَاجِدٌ - يَقُولُ: «سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ»، وَفِي رِوَايَةٍ: فَوَقَعَتْ يَدَيَّ عَلَى بَطْنِ قَدَمَيْهِ، وَهُوَ فِي الْمَسْجِدِ، وَهُمَا مَنْصُوبَتَانِ، وَهُوَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ» رَوَاهُ مُسْلِمٌ .

*'Aishah ؓ reported: One night I missed the Messenger of Allah ﷺ from his bed. I searched for him. When I found him he was in bowing or prostrating posture and was reciting: Subhanaka wa bi hamdika. La ilaha illa Anta (You are free from imperfection and I begin praising You. There is no true god except You)."*

*Another narration is: My hand fell over his feet while he was in prostration with his feet erect. He was supplicating: "Allahumma inni a'udhu biridaka min sakhatika, wa bi-mu'afatika min 'uqubatika, wa a'udhu bika minka, la uhsi thana'an 'alaika, Anta kama athnaita 'ala Nafsika (O Allah! I seek protection against Your Wrath in Your Pleasure. I seek protection in Your Pardon against Your chastisement, I am not capable of enumerating praise of You. You are as You have lauded Yourself)."*



وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَكْسِبَ فِي كُلِّ يَوْمٍ أَلْفَ حَسَنَةٍ!» فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ: كَيْفَ يَكْسِبُ أَلْفَ حَسَنَةٍ؟ قَالَ: «يُسَبِّحُ مِائَةَ تَسْبِيحَةٍ، فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ، أَوْ يُحِطُّ عَنْهُ أَلْفُ خَطِيئَةٍ» رَوَاهُ مُسْلِمٌ .

Sa'd bin Abu Waqqas ؓ reported: We were with the Messenger of Allah ﷺ when he asked, "Is anyone of you unable to earn a thousand good deeds?" One of those present asked: "How can one earn thousand good deeds in a day?" He ﷺ replied, "By saying: Subhan Allah a hundred times, then one thousand good deeds will be recorded for him or one thousand sins will be blotted out from his record." [ Muslim ]

## Commentary

These two hadeeths are about remembrance of Allah and its excellence.

The first hadeeth is on the authority of Aa'ishah, may Allah be pleased with her. She reported that she missed the Prophet ﷺ one night, so she went out in search of him. This is because she is the most beloved of women to him and she also loved him. So she was afraid that something might have happened to him. She went out searching for him and found him in the mosque in prostration, beseeching Allah, the Blessed and the most High, with this supplication.

She said: "My hand fell over the underside of his feet while he was in prostration." Scholars cited this as evidence that one in prostration should join his feet together, and not separate them. This is because it is not possible for one hand to fall on two separated feet. Similarly, it is contained in the Saheeh of Ibn Khuzaymah, that the Prophet ﷺ used to join his legs together during prostration. As for the knees, they should be the way they are naturally without separating them nor joining them together.

Rather they should be as they would be ordinarily.

One of his invocations is: “Allaahumma innee a’oodhu biridaaka min sakhatik” (meaning: O Allah, I seek protection against Your wrath in Your pleasure.) The meaning is that he would seek refuge with Allah, the Mighty and Sublime, with righteous actions against evil actions. This is because evil actions bring about anger and wrath whereas righteous actions necessitate pleasure. An entity is neutralized with its opposite and the opposite of wrath is pleasure, thus he ﷺ sought protection in His pleasure against His wrath.

“And in Your pardon against your chastisement”; that is, I seek protection in Your pardon from sins, its traces and torment. This includes request for forgiveness.

“I seek refuge in You from You.” This is the broadest and most comprehensive. He ﷺ would seek refuge with Allah from Allah, the mighty and Sublime. This is because there is no refuge or shelter from Allah except with Him. No one can protect you from the punishment of Allah except Allah, the Mighty and Sublime. So seek refuge with Allah from Allah, Blessed be He and the most High; that is, seek refuge with Him from His punishment and other matters from that which He has decreed.

This points to what we mentioned about joining the feet together during prostration. In addition, it shows that the Prophet ﷺ used to observe optional prayers sometimes in the mosque although it is best to observe it at home. The Messenger of Allah ﷺ stated that: “The best Salat of an individual is the one he observes in his house except the obligatory prayers.”<sup>(1)</sup> However, the Prophet ﷺ would sometimes observe the optional prayers in the mosque.

It also demonstrates the love of Aa’ishah for the Messenger of Allah ﷺ; this is not strange for she was the most beloved of his wives with him. No woman compares to her except Khadeejah, may Allah be pleased with her, who was the first of his wives and he did not marry

1 Reported by Al-Bukhaari: The Book of Adhan, chapter on Salatu Layl (689); and Muslim: The Book of the Travellers’ prayer and shortening it, chapter on recommendation and permissibility of voluntary prayers at home (1301).



any other wife until her death. He used to reminisce about Khadeejah always. But Aa'ishah, may Allah be pleased with her, was the most beloved of women present during her time.

Among the benefits of this hadeeth is that a person could seek refuge with the attributes of Allah, the Mighty and Sublime, from its opposite; with pleasure against wrath, with pardon against chastisement, and that there is no refuge for him from Allah except with Him. He should seek refuge with Allah from Him, the Blessed and the most High.

Allah alone grants success.

Points of Benefit: It is not permissible for one to raise his hands or one of his hands or legs or one of his legs while in the state of prostration. This is because the obligation of prostration involves seven parts of body: the forehead with the nose, the two palms, the two knees, and the edges of the feet. If he raises them until he leaves the state of prostration, his *Salat* becomes invalid. But if he raises them and brings them down quickly, I hope that he will not be required to repeat the *Salat*.

## Hadeeth 1433

وَعَنْ أُمِّ الْمُؤْمِنِينَ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِينَ صَلَّى الصُّبْحَ وَهِيَ فِي مَسْجِدِهَا، ثُمَّ رَجَعَ بَعْدَ أَنْ أَضْحَى وَهِيَ جَالِسَةٌ، فَقَالَ: «مَا زِلْتِ عَلَى الْحَالِ الَّتِي فَارَقْتُكِ عَلَيْهَا؟» قَالَتْ: نَعَمْ. فَقَالَ النَّبِيُّ ﷺ: لَقَدْ قُلْتَ بِعَدِكَ أَرْبَعَ كَلِمَاتٍ ثَلَاثَ مَرَّاتٍ، لَوْ وُزِنَتْ بِمَا قُلْتَ مِنْذُ الْيَوْمِ لَوَزَنَتْهُنَّ: سُبْحَانَ اللَّهِ وَيَحْمَدُهُ عَدَدَ خَلْقِهِ، وَرِضَا نَفْسِهِ، وَزِينَةُ عَرْشِهِ، وَمَدَادُ كَلِمَاتِهِ» رَوَاهُ مُسْلِمٌ .



Juwairiyah bint Al-Harith ؓ reported, the Mother of the Believers: The Prophet ﷺ came out from my apartment in the morning as I was busy in performing the dawn prayer. He came back in the forenoon and found me sitting there. The Prophet ﷺ said, "Are you still in the same position as I left you." I replied in the affirmative. Thereupon the Prophet said, "I recited four words three times after I had left you. If these are to be weighed against all you have recited since morning, these will be heavier. These are: Subhan-Allahi wa bihamdihi, 'adada khalqihi, wa rida nafsiihi, wa zinatah 'arshihi, wa midada kalimatiihi [Allah is free from imperfection and I begin with His praise, as many times as the number of His creatures, in accordance with His Good Pleasure, equal to the weight of His Throne and equal to the ink that may be used in recording the words (for His Praise)]." [ Muslim ]

## Commentary

This is one of the hadeeths that explains the excellence of one of the forms of remembrance of Allah. It is what was reported by the mother of the Believers Juwayriyyah bint Al-Harith that the Prophet ﷺ left her at the time of the *Fajr* prayer and returned to her in the forenoon, while she was doing the *Tasbeeh* and the *Taheel*. So, he ﷺ explained to her that he had recited some words after he left her which are weightier than what she had been reciting since dawn or morning: "Subhaanallaah wa bihamdihi, 'adada khalqihi" (Allah is free from imperfection and I begin with His praise, as many times as the number of His creatures) three times. Subhaanallaah wa bihamdihi rida nafsiihi" (Allah is free from imperfection and I begin with His praise, in accordance with His good pleasure) three times. "Subhaanallaah wa bihamdihi zinatah arshihi" (Allah is free from imperfection and I begin with His praise, equal to the weight of His Throne) three times. "Subhaanallaah wa bihamdi midaada kalimaatih" (Allah is free from imperfection and I begin with His praise, equal to the ink that may be used in recording the words (for His Praise)) three times.

Allah is free from imperfection and I begin with His praise, as many times as the number of His creatures, in accordance with His

good pleasure, equal to the weight of His Throne and equal to the ink that may be used in recording the words (for His Praise).

As for “Subhaanallaah wa bihamdihi ‘adada khalqihi,” the meaning is that you glorify and praise Allah, the Mighty and Sublime, as many times as the number of His creatures. And none knows the number of the creatures of Allah, the Mighty and Sublime, except He. Allah - the most High - states:

﴿وَمَا يَعْلَمُ جُودَ رَبِّكَ إِلَّا هُوَ﴾ (٣١)

“And none can know the hosts of your Lord but He.” [Al-Muddaththir: 31].

As for “Subhaanallaah wa bihamdihi zinata arshihi,” none knows the weight of Allah’s Throne except He, Blessed be He and the most High, because it is the greatest creation known to us. The Prophet ﷺ reported from Him that He said, “The comparison of the seven heavens and the seven earth to the Kursi is like a ring thrown onto a desert. And the superiority of the ‘Arsh (throne) over the Kursi is like the excellence of the desert over this ring.”<sup>(1)</sup> Hence, it is a great creation; none knows its magnitude except Allah, the Mighty and Sublime.

As for “Subhaanallaah wa bihamdihi rida nafsih,” it means that you glorify and praise Allah with words of praise which Allah, the Mighty and Sublime, is pleased with. And whichever words of praise Allah is pleased with is the best of praise and most complete.

As for “Subhaanallaah wa bihamdihi midada kalimatih,” ink is used for writing and nothing is comparable to the words of Allah. Allah, the most High said:

﴿وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَاتَفَدَتْ كَلِمَتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ﴾ (٢٧)

1 Reported by Ibn Hibban in his Saheeh (2/77)



“And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to it (supply), yet the Words of Allah will not be exhausted. Verily, Allah is All-Mighty, All-Wise.” [Luqman: 27]

And the Most High said:

﴿قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ نَفِدَ كَلِمَتُ رَبِّي وَلَوْ جِثًّا

بِمِثْلِهِ مَدَدًا ۚ﴾ (١٠٩)

“Say (O Muhammad to mankind): “if the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid.” [Al-Kahf: 109.]

There is no limit to the Words of Allah, the most High.

So, the important point is that it is pertinent for us to keep reciting this word of remembrance: “Subhaanallaah wa bihamdihi, ‘adada khalqihi” (Allah is free from imperfection and I begin with His praise, as many times as the number of His creatures) three times. Subhaanallaah wa bihamdihi rida nafsihi” (Allah is free from imperfection and I begin with His praise, in accordance with His good pleasure) three times. “Subhaanallaah wa bihamdihi zinatah arshihi” (Allah is free from imperfection and I begin with His praise, equal to the weight of His Throne) three times. “Subhaanallaah wa bihamdi midaada kalimaatih” (Allah is free from imperfection and I begin with His praise, equal to the ink that may be used in recording the words (for His Praise)) three times. This makes an aggregate of twelve times.

## Hadeeth 1434, 1435 and 1436

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُهُ، مَثَلُ الْحَيِّ وَالْمَيِّتِ» رَوَاهُ الْبُخَارِيُّ .



Abu Musa Al-Ash'ari ؓ reported: The Prophet ﷺ said, "The similitude of one who remembers his Rubb and one who does not remember Him, is like that of the living and the dead." [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ: «يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي؛ فَإِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "Allah the Exalted says: 'I am as my slave expects me to be, and I am with him when he remembers Me. If he remembers Me inwardly, I will remember him inwardly, and if he remembers Me in an assembly, I will remember him in a better assembly (i.e., in the assembly of angels).'" [ Al-Bukhari and Muslim ]

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «سَبَقَ الْمُفَرِّدُونَ» قَالُوا: وَمَا الْمُفَرِّدُونَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الذَّاكِرُونَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "The Mufarridun have gone ahead." He was asked, "Who are the Mufarridun ?" He ﷺ replied, "Those men and women who frequently celebrate the remembrance of Allah." [ Muslim ]

## Commentary

As for the first hadeeth, the Messenger of Allah ﷺ stated: "The similitude of one who remembers Allah and one who does not remember Allah is like that of the living and the dead." This is because the one who remembers Allah, the most High, He will awaken his heart and expand his heart; thus, he is like the living.

As for the one who does not engage in the remembrance of Allah, his heart will not be at ease and his chest will not open to Islam; thus, he is like the dead. Therefore, it is important for one to take lessons from this parable. One must know that whenever one is heedless of the remembrance of Allah, the Mighty and Sublime, the heart becomes hard and it may die as a result, refuge is with Allah.

As for the two other hadeeths, they also show the excellence of the remembrance of Allah. When a person remembers Allah, the Mighty and Sublime, inwardly, Allah will remember him inwardly. If he remembers him in an assembly, Allah will remember him in a better assembly. That is, if you remember your Lord in your mind, either you utter it with your tongue secretly without anyone hearing you or you remember Allah in your heart, Allah, the Most High, will remember you in His mind. And if you remember Him in a company, that is a congregation, He, the Most High, will remember you in a better company, which is the company of angels. He will mention you in their presence, exalt your mention and praise you.

This shows the excellence of remembrance of Allah, and that if a person remembers Allah in a company - this is better than if he remembers Him in his mind unless if he fears that it may lead him to show-off. If he is afraid of show-off, he should not make it loud. But there should not be any whispering in his heart, by saying: 'If you remember Allah loudly, this is show-off. So I will not remember Allah.' He should abandon these whisperings and remember Allah, the Most High, among people and in his mind so that Allah, the Mighty and Sublime, will remember him the way he remembers his Lord.

As for the third hadeeth, the hadeeth of Aboo Hurayrah, the Prophet ﷺ said, "The Mufarridoon have gone ahead." They asked, "Who are the *Mufarridoon*?" He replied, "Those men and women who frequently celebrate the remembrance of Allah." This is a proof that those who regularly remember Allah are superior to others because they work more than the others. They are in the vanguard of good.

Allah Alone grants success.

## Hadeeth 1437, 1438, 1439, 1440 and 1441

وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَفْضَلُ الذِّكْرِ: لَا إِلَهَ إِلَّا اللَّهُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

*Jabir ؓ reported: I heard the Messenger of Allah ﷺ saying, "The best way to celebrate the remembrance of Allah is to say: La ilaha illallah (there is no true god except Allah)." [ At-Tirmidhi ]*

وَعَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ، فَأَخْبِرْنِي بِشَيْءٍ أَتَسَبَّحُ بِهِ قَالَ: «لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

*‘Abdullah bin Busr ؓ reported: One of the Companions said, "O Messenger of Allah. There are many injunctions of Islam for me. So tell me something to which I may hold fast." He said, "Keep your tongue wet with the remembrance of Allah." [ At-Tirmidhi ]*

وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، غُرِسَتْ لَهُ نَخْلَةٌ فِي الْجَنَّةِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

*Jabir ؓ reported: The Prophet ﷺ said, "For him who says: 'Subhan-Allahi wa bi hamdihi (Allah is free from imperfection, and I begin with praising Him, and to Him),' a palm-tree will be planted in Jannah." [ At-Tirmidhi ]*

وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقِيتُ



إِبْرَاهِيمَ عليه السلام لَيْلَةَ أُسْرِيَ بِي، فَقَالَ: يَا مُحَمَّدُ أَقْرِءْ أُمَّتَكَ مِنِّي السَّلَامَ، وَأَخْبِرْهُمْ أَنَّ الْجَنَّةَ طَيِّبَةُ التُّرْبَةِ، عَذْبَةُ الْمَاءِ، وَأَنَّهَا قِيَعَانٌ، وَأَنَّ غِرَاسَهَا: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

*Ibn Mas'ud رضي الله عنه reported: Messenger of Allah ﷺ said, "I met Ibrahim عليه السلام on the Night of Ascension ( Al-Asra ), and he said to me: 'O Muhammad, convey my greetings to your Ummah , and tell them that Jannah has a vast plain of pure soil and sweet water. It is a plain levelled land. The plants grow there by uttering: Subhan-Allah, Al-hamdu lillah, La ilaha illallah and Allahu Akbar (Allah is free from imperfection; praise be to Allah; there is no true god except Allah; and Allah is Greatest).'" [ At-Tirmidhi ]*

وَعَنْ أَبِي الدَّرْدَاءِ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُنبِئُكُمْ بِخَيْرِ أَعْمَالِكُمْ، وَأَزْكَاهَا عِنْدَ مَلِيكِكُمْ، وَأَرْفَعُهَا فِي دَرَجَاتِكُمْ، وَخَيْرَ لَكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْفِضَّةِ وَخَيْرَ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ، وَيَضْرِبُوا أَعْنَاقَكُمْ؟» قَالُوا: بَلَى، قَالَ: «ذِكْرُ اللَّهِ تَعَالَى» رَوَاهُ التِّرْمِذِيُّ، قَالَ الْحَاكِمُ أَبُو عَبْدِ اللَّهِ: إِسْنَادُهُ صَحِيحٌ.

*Abud-Darda رضي الله عنه reported: The Messenger of Allah ﷺ said, "Shall I not inform you of the best of your actions which are the purest to your Rubb , which exalt you to the high ranks, which are more efficacious than spending gold and silver (in charity), and better for you than you should encounter your enemies whom you will smite their necks and they will smite your necks?" They said, "Certainly." He ﷺ said, "Remembrance of Allah the Exalted." [ At-Tirmidhi ]*

## Commentary

These hadeeths, the entire set, quoted by the author may Allah shower blessings on him, show the excellence of the remembrance of Allah as discussed earlier.

However, some of them contain some level of weakness. One of such is that a man said to the Prophet ﷺ: “There are many injunctions of Islam for me.” So he ﷺ told him, “Keep your tongue wet with the remembrance of Allah”.

This hadeeth contains some weakness. But if it is authentic, the meaning is that this man considered the optional duties, not obligatory duties, to be many. As for obligatory duties, the statement “La ilaaha illallaah” or any other word will not suffice for them. It is a must to observe the obligatory duties. As for the optional duties, if some aspects are difficult for a person, the remembrance of Allah could cover the shortcomings.

Likewise, another one is that the Prophet ﷺ said: “The best form of Dhikr is saying Laa ilaaha illallaah.” There is no doubt that this is a great statement with which a person enters into the religion of Islam. It is the key to Islam as reported in the hadeeth that, “The key to paradise is Laa ilaaha illallaah”.

Also included is the excellence of saying, “Subhaanallaah walhamdulillaah, wala ilaaha illallaah, wallaahu Akbar” (Allah is free from imperfection; praise be to Allah; there is no true god except Allah; and Allah is the greatest). This is the seedling (plant) of Paradise; that is, if a person says it, a plant it will be planted for him in paradise for each word.

Similarly, the remembrance of Allah, the Mighty and Sublime, is among the best of deeds and the dearest to Allah, the Mighty and Sublime. In fact, it is among the means of steadfastness at times of meeting the enemy as stated by Allah - the most High:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ



“O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both with tongue and mind) so that you may be successful” [Al-Anfal: 45].

All these hadeeths indicate the excellence of the remembrance of Allah, and that it is good for one to frequently celebrate the remembrance of Allah. The saying of the Prophet ﷺ has preceded: “There are two statements that are light for the tongue to remember, heavy in the scale and are dearer to the Merciful: Subhaanallaah wa bihamdihi, Subhaanallaah il-’Azeem (meaning: Glory be to Allah and His is the Praise, (and) Allah, the Greatest is free from imperfection).”

And Allah alone grants success.

## Hadeeth 1442 and 1443

وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى امْرَأَةٍ وَبَيْنَ يَدَيْهَا نَوَى - أَوْ حَصَى - تُسَبِّحُ بِهِ فَقَالَ: «أَخْبِرْكِ بِمَا هُوَ أَيْسَرُ عَلَيْكِ مِنْ هَذَا - أَوْ أَفْضَلُ» فَقَالَ: «سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا بَيْنَ ذَلِكَ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقُ، وَاللَّهُ أَكْبَرُ مِثْلَ ذَلِكَ، وَالْحَمْدُ لِلَّهِ مِثْلَ ذَلِكَ، وَلَا إِلَهَ إِلَّا اللَّهُ مِثْلَ ذَلِكَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ مِثْلَ ذَلِكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Sa'd bin Abu Waqqas ؓ reported: The Messenger of Allah ﷺ and I went to see a woman. She had date-stones or pebbles in front of her, and she was counting and reciting Tasbeeh . [‘ Subhan-Allah ’ (Allah is free from imperfection)]. He said, “Shall I not inform



you of what is easier or better than this for you?" You should say: 'Subhan-Allahi 'adada ma khalaqa fis-sama', wa subhan-Allahi 'adada ma khalaqa fil-ardi, wa subhan-Allahi 'adada ma baina dhalika, wa subhan-Allahi 'adada ma Huwa Khaliquun, wallahu Akbaru mithla dhalika, wal-hamdu lillahi mithla dhalika, wa la ilaha illallahu mithla dhalika, wa la hawla wa la quwwata illa billahi mithla dhalika ( Subhan-Allah , equal to the number of what He created in the heaven; and Subhan-Allah , equal to the number of His creatures in the earth; and Subhan-Allah , equal to the number in between them; and Subhan-Allah equal to the number of those He will create).' Then say: ' Allahu Akbar ' (Allah is Greatest) in the same way. Then say: ' Al-hamdu lillah ' (praise be to Allah) in the same way. Then say: ' La ilaha illallah ' (there is no true god except Allah) in the same way. Then say: ' La hawla wa la quwwata illa billah ' (there is no change of a condition nor power except by Allah) in the same manner." [ At-Tirmidhi ]

وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا أَذُنُكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟» فَقُلْتُ: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ» مُتَّفَقٌ عَلَيْهِ

Abu Musa ؓ reported: The Messenger of Allah ﷺ said to me, "Shall I not guide you to a treasure from the treasures of Jannah?" I said: "Yes, O Messenger of Allah!" Thereupon he ﷺ said, "(Recite) ' La hawla wa la quwwata illa billah ' (There is no change of a condition nor power except by Allah)." [ Al-Bukhari and Muslim ]

## Commentary

These two hadeeths show the excellence of the remembrance of Allah. Numerous hadeeths have been discussed on this theme. The hadeeth of Sa'd bin Abee Waqqas (may Allah be pleased with him) is about the visit of the Prophet ﷺ to a woman who had a heap of stones

or pebbles with which she counts and recites *Tasbih*. So he ﷺ said, “May I inform you of what is better than this?” So, he mentioned a word of remembrance which is similar or close to that cited earlier.

So his saying ﷺ: “Subhaanallaah wa bihamdihi, ‘adada khalqihi” (Allah is free from imperfection and I begin with His praise, as many times as the number of His creatures) three times. Subhaanallaah wa bihamdihi rida nafsihi” (Allah is free from imperfection and I begin with His praise, in accordance with His good pleasure) three times. “Subhaanallaah wa bihamdihi zinatah arshihi” (Allah is free from imperfection and I begin with His praise, equal to the weight of His Throne) three times. “Subhaanallaah wa bihamdi midaada kalimaatih” (Allah is free from imperfection and I begin with His praise, equal to the ink that may be used in recording the words (for His Praise)) three times. This makes an aggregate of twelve times.

This encompasses a lot of good and it has been explained earlier.

As for the hadeeth of Aboo Moosa Al-Ash’ari, may Allah be pleased with him, that the Prophet ﷺ said, “Shall I not guide you to a treasure from the treasures of Paradise?” This question is meant to stimulate curiosity; that is, the Messenger of Allah ﷺ used it to captivate him so that he would listen to what he is about to say. I said, “Yes O Messenger of Allah”. He said, “(Recite) *Laa hawla wa laa quwwata illa billah* (meaning: There is no change of a condition nor power except by Allah)”. This is because this statement contains a denial of every ability to alter a condition and power except for Allah, the Mighty and Sublime. A person has no might or power. He cannot change a situation to another and he does not have power over it except with Allah, the Mighty and Sublime. It is a statement of assistance. If a matter overwhelms you and you feel incapable, you should say: *Laa haola walaa quwwata illa billaah* (meaning: there is no change of a condition nor power except by Allah.)” Allah - the Most High - will aid you regarding the matter.

This statement is not a statement of restitution as most people think.



Thus, if it is said to one of them, “So-and-so has been afflicted with a calamity,” he would say, *Laa hawla walaa quwwata illaa billaah* (There is no change of a condition nor power except by Allah.) The statement of restitution is the saying, *Innaa lillaahi wa innaa ilayhi raaji’oon* (meaning: to Allah we belong, and to Him is our return.)” If you want Allah to assist you in some thing, you should recite, *Laa hawla walaa quwwata illa billaah*, it is a statement of seeking assistance. Allah, the Most High – mentioned the story of the owner of two gardens in Surat *Al-Kahf*. His companion said to him:

﴿وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ﴾ (٣٩)

“It was better for you to say, when you entered your garden: “That which Allah wills (will come to pass)! There is no power but with Allah,” (*Al-Kahf*: 39).

It would have been better for you and your garden would have lasted. But he entered it and said:

﴿مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا﴾ (٣٥) وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ﴿٣٦﴾

“I think not that this will ever perish. And I think not the Hour will ever come.” (*Al-Kahf*: 35,36).

He was astonished by it and detested the establishment of the Hour. So Allah sent a torment from the sky on it and it became a slippery earth.

The important point is that this statement, *Laa hawla walaa quwwata illaa billaah*, is one of the treasures of Paradise. You should recite it, O man, whenever anything devastates you, rendering you helpless and incapable. You should say: “*Laa hawla wa laa quwwata illaa billaah*” and Allah will make the affair easy for you.

And Allah alone grants success.



## Chapter 245: the remembrance of Allah in all conditions

### Hadeeth 1444 and 1445

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَذْكُرُ اللَّهَ تَعَالَى عَلَى كُلِّ أَحْيَانِهِ. رَوَاهُ مُسْلِمٌ .

*'Aishah ؓ reported: The Messenger of Allah ﷺ used to remember Allah at all times. [ Muslim ]*

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ، ﷺ قَالَ: «لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ: بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَإِنَّهُ إِنْ يُقَدَّرَ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ، لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا» متفقٌ عليه .

*Ibn 'Abbas ؓ reported: The Prophet ﷺ said, "If anyone intends to have (sexual intercourse) with his wife, he should say: "Bismillah! Allahumma janibnash-Shaitana, wa jannibish-Shaitana ma razaqtana (In the Name of Allah, O Allah! Keep us away from Satan and keep Satan away from what You have bestowed upon us);' and if Allah has ordained a child for them, Satan will never harm him." [ Al-Bukhari and Muslim ]*

## Commentary

Hafidh an-Nawawee, may Allah shower blessings on him, said: The chapter on the remembrance of Allah, the most High, while standing, sitting and lying down. That is, a person is required to remember Allah, the Most High in every situation: standing, sitting or lying on his side. Then he cited the saying of Allah, the most High, as evidence:

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ ﴿١٩١﴾ ﴿﴾

*“Verily! In the creation of the heavens and the earth, and in the alternation of the night and day, there are indeed signs for men of understanding. Those who remember Allah always, and (in their prayers) standing, sitting and lying down on their sides.”*  
(Al-Imran: 190-191).

In the creation of the heavens and the earth; that is, in the nature of the heavens and the nature of the earth due to what they contain of amazing creatures of Allah, the Most High, are signs for people of understanding and intellect, those who understand the wisdom and secrets contained in the signs of Allah. The heaven is spacious and lofty and earth is level and lowly to the creature, and it contains the signs of Allah, the Most High, such as seas, oceans, trees, mountain and others.

As for the alternation of the night and the day, there are signs in their lengthiness and brevity, warmth and coldness, ease and difficult, safety and fear, anguish and delight. If a person were to track the account of the constellations, and the rotation and the alternation of the night and the day, he would appreciate some of the great signs of Allah that will increase him in faith. His saying: “Those who remember Allah standing, sitting and on their sides” [3:191]; this is the point of reference: they remember Allah in every situation, while standing, sitting and lying down on their sides.

Then he, may Allah shower blessings on him, mentioned the hadeeth of Aa'ishah, may Allah have mercy on her, where she said: “The Prophet used to remember Allah at all times” that is, in every situation. He would remember Allah while standing, sitting and lying down. Indeed, the Prophet recommended for a Muslim to remember Allah when cohabiting with his wife. He said: “If anyone intends to have (sexual intercourse) with his wife, he should say: ‘Bismillahi. Allahumma janibna Shaytan wa janib Shaytan ma razaqtana (In the

name of Allah. O Allah, keep us away from Satan and keep Satan away from what you have bestowed upon us).’ And if Allah has ordained a child for them, Satan will never harm him”.

This contains evidence that a person is required to remember Allah frequently at all times. However, the scholars explained that a person should not remember Allah, the Most High, in filthy places such as toilets and similar places out of honour for the remembrance of Allah, the Mighty and Sublime. This is what some of the people of knowledge have stated.

Allah knows best.

## Chapter 246: supplication at the time of going to bed and waking up

### Hadeeth 1446

عَنْ حُذَيْفَةَ، وَأَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: «بِسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا» وَإِذَا اسْتَيْقَظَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ» رَوَاهُ الْبُخَارِيُّ .

*Hudhaifah and Abu Dharr ؓ reported: Whenever the Messenger of Allah ﷺ went to bed, he would supplicate: “ Bismika-Allahumma amut wa ahya (With Your Name, O Allah, I die and return to life)”; and when he woke up, he would supplicate thus: “ Al-hamdu lillahilladhi ahyana ba'da ma amatana, wa ilaihin-nushur (All praise belongs to Allah Who has restored us back to life after causing us to die; and to Him shall we return).” [ Al-Bukhari ]*

## Commentary

The author, may Allah shower blessings on him, said: The chapter



on supplication at the time of going to bed and waking up.

From the bounties of Allah, Blessed be He and the most High - upon us is that He prescribed words of remembrance for us when going to bed and waking up, eating and drinking, at the beginning and in the end, even when entering the toilet and putting on clothes. This is to fill our time with the remembrance of Allah, the Mighty and Sublime. Had Allah not legislated this for us, it would have been an innovation. However, He prescribed this for us in order to increase His favour upon us through these acts of obedience.

Among them is the hadeeth mentioned by the author on the authority of Hudhayfah and Aboo Dharr, may Allah be pleased with both of them, that whenever the Prophet ﷺ goes to bed, he would say: "Bismika Allahumma amut wa ahya (meaning: With Your Name, O Allah, I die and return to life)." That is, when he lies down to sleep, he would say: "With Your Name, O Allah, I die and return to life." This is because Allah, Blessed be He and the most High, is the giver of life and death. He is the giver of life, He gives it to whomever He wills, and He is the One that causes death, He takes the life of whomever He wills. Hence, you should say, "With Your Name, O Allah, I die and return to life". That is, I die in Your Name and I return to life in your Name.

The suitability of this invocation before sleeping is that sleep is death, albeit a lesser death, as stated by Allah, the most High:

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ



*"It is He who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again" [Al-An'am:60].*

The Most High says:

﴿اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا﴾

*"It is Allah who takes away the souls at the time of their death,*

*and those that die not during their sleep.” [Az-Zumar: 42].*

Consequently, when the Messenger of Allah ﷺ wakes up from nocturnal sleep, he would recite: ‘Alhamdulillaah allaadhe ahyanaa ba’da maa amaatanaa wa ilayhi An-Nushoor’ (meaning: All praise belongs to Allah who has restored us back to life after causing us to die; and to Him shall we return.)” Therefore, you should praise Allah who has given you life after death and remember that the final return, which is emergence from the grave, would be to Allah, the Mighty and Sublime.

You should think of your resurrection from your lesser death and your greater death, so say, “All praise belongs to Allah who has restored us back to life after cursing us to die, and to Him shall we return.” This is a proof of the great wisdom behind this sleep which Allah has made as source of rest for the body from the past and invigoration for the future. And He mentions another life; hence, this should remind you of when you will stand up from your grave after your death, alive before Allah, the Mighty and Sublime. This will increase your faith in resurrection.

The belief in resurrection is important. One would not do anything if one does not believe that one would be resurrected and rewarded for one’s action. Thus, we observe that Allah usually join faith in the Last Day with faith in Him, Mighty and Sublime, as sated by the Most High:

﴿وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

*“And believe in Allah and the last Day” [An-Nisa’:162].*

There are numerous verses regarding this.

In summary, when you go to your bed, it is important to recite: “Bismika Allahumma amut wa ahy (meaning: With Your Name, O Allah, I die and return to life).” And when you wake up, say, ‘Alhamdulillaah allaadhe ahyanaa ba’da maa amaatanaa wa ilayhi An-Nushoor’ (meaning: All praise belongs to Allah who has restored us back to life after causing us to die; and to Him shall we return.)



Allah alone grants success.

## Chapter 247: the excellence of the gathering in which Allah is remembered

### Hadeeth 1447

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِلَّهِ تَعَالَى مَلَائِكَةً يَطُوفُونَ فِي الطُّرُقِ يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ، تَنَادَوْا: هَلُمُّوا إِلَى حَاجَتِكُمْ، فَيَحْفَظُونَهُمْ بِأَجْنَحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا، فَيَسْأَلُهُمْ رَبُّهُمْ - وَهُوَ أَعْلَمُ - : مَا يَقُولُ عِبَادِي؟ قَالَ: يَقُولُونَ: يُسَبِّحُونَكَ، وَيُكَبِّرُونَكَ، وَيَحْمَدُونَكَ، وَيُمَجِّدُونَكَ، فَيَقُولُ: هَلْ رَأَوْنِي؟ فَيَقُولُونَ: لَا وَاللَّهِ! مَا رَأَوْكَ، فَيَقُولُ: كَيْفَ لَوْ رَأَوْنِي؟! قَالَ: يَقُولُونَ: لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمَجِيدًا، وَأَكْثَرَ لَكَ تَسْبِيحًا. فَيَقُولُ: فَمَاذَا يَسْأَلُونَ؟ قَالَ: يَقُولُونَ: يَا رَبِّ! مَا رَأَوْهَا. قَالَ: يَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟! قَالَ: يَقُولُونَ: لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا، وَأَشَدَّ لَهَا طَلَبًا، وَأَعْظَمَ فِيهَا رَغْبَةً. قَالَ: فَمِمَّ يَتَعَوَّذُونَ؟ قَالَ: يَتَعَوَّذُونَ مِنَ النَّارِ؛ قَالَ: فَيَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا وَاللَّهِ! مَا رَأَوْهَا. فَيَقُولُ: كَيْفَ لَوْ رَأَوْهَا؟! قَالَ: يَقُولُونَ: لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا، وَأَشَدَّ لَهَا مَخَافَةً. قَالَ: فَيَقُولُ: فَأُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ، قَالَ: يَقُولُ مَلَكٌ مِنَ الْمَلَائِكَةِ: فِيهِمْ فَلَانٌ لَيْسَ



مِنْهُمْ، إِنَّمَا جَاءَ لِحَاجَةٍ، قَالَ: هُمْ الْجُلَسَاءُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ مُتَّفَقٌ عَلَيْهِ .

وَفِي رِوَايَةٍ لِمُسْلِمٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلَّهِ مَلَائِكَةً سَيَّارَةً فَضْلًا يَتَتَبَعُونَ مَجَالِسَ الذِّكْرِ، فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ، قَعَدُوا مَعَهُمْ، وَحَفَّ بَعْضُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ حَتَّى يَمْلُؤُوا مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا، فَإِذَا تَفَرَّقُوا عَرَجُوا وَصَعِدُوا إِلَى السَّمَاءِ، فَيَسْأَلُهُمُ اللَّهُ عَزَّ وَجَلَّ - وَهُوَ أَعْلَمُ - : مِنْ أَيْنَ جِئْتُمْ؟ فَيَقُولُونَ: جِئْنَا مِنْ عِنْدِ عِبَادِكَ فِي الْأَرْضِ: يُسَبِّحُونَكَ، وَيُكَبِّرُونَكَ، وَيُهَلِّلُونَكَ، وَيَحْمَدُونَكَ، وَيَسْأَلُونَكَ. قَالَ: وَمَاذَا يَسْأَلُونِي؟ قَالُوا: يَسْأَلُونَكَ جَنَّتِكَ. قَالَ: وَهَلْ رَأَوْا جَنَّتِي؟ قَالُوا: لَا، أَيُّ رَبِّ. قَالَ: فَكَيْفَ لَوْ رَأَوْا جَنَّتِي؟! قَالُوا: وَيَسْتَجِيرُونَكَ. قَالَ: وَمِمَّ يَسْتَجِيرُونِي؟ قَالُوا: مِنْ نَارِكَ يَا رَبِّ! قَالَ: وَهَلْ رَأَوْا نَارِي؟ قَالُوا: لَا، قَالَ: فَكَيْفَ لَوْ رَأَوْا نَارِي؟! قَالُوا: وَيَسْتَغْفِرُونَكَ، فَيَقُولُ: قَدْ غَفَرْتُ لَهُمْ، وَأَعْطَيْتُهُمْ مَا سَأَلُوا، وَأَجْرْتُهُمْ مِمَّا اسْتَجَارُوا. قَالَ: فَيَقُولُونَ: رَبِّ فِيهِمْ فُلَانٌ عَبْدٌ خَطَّاءٌ إِنَّمَا مَرَّ، فَجَلَسَ مَعَهُمْ، فَيَقُولُ: وَلَهُ غَفَرْتُ، هُمُ الْقَوْمُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ».

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "Allah, the Exalted, has teams of angels who go about on the roads seeking those who remember Allah. When they find some people remembering Allah they call to one another and say, 'Come to what you are looking for;' and they surround them with their wings till the space between them and the lowest sky is fully covered. Allah, the Exalted and Glorious, asks them (although He is best informed about every thing): 'What are my slave saying?'

They say: 'They are glorifying Your Tasbih , Tahmid , Takbir , Tamjid , (i.e., they were declaring Your Perfectness, praising, remembering the Greatness and Majesty of Allah).' He asks: 'Have they seen Me?' They reply, 'No, indeed, they have not seen You.' He asks: 'How would they act if they were to see Me?' Thereupon they reply: 'If they were to see You, they would engage more earnestly in worshipping and glorifying You and would extol You more.' He would say: 'What do they beg of Me?' They say, 'They beg You for Your Jannah .' Allah says, 'Have they seen My Jannah ?' They say, 'No, our Rubb .' He says: 'How would they act if they were to see My Jannah ?' They reply, 'Were they to see it, they would more intensely eager for it.' They (the angels) say, 'They seek Your Protection.' He asks, 'Against what do they seek My Protection?' They (the angels) say, 'Our Rubb , from the fire of Hell.' (He, the Rubb ) says, 'Have they seen the fire of Hell?' They say, 'No. By Your Honour, they have not seen it.' He says: 'How would they act if they were to see My Fire?' They say: 'If they were to see it, they would more earnest in being away from it and fearing it. They beg of Your forgiveness.' He says: 'I call you to witness that I hereby grant pardon to them and confer upon them what they ask for; and grant them protection against what they seek protection from.' One of the angels says: 'Our Rubb , there is amongst them such and such slave who does not belong to the assembly of those who are participating in Your remembrance. He passed by them and sat down with them.' He says: 'I also grant him pardon because they are the people by virtue of whom their associates will not be unfortunate.' [ Al-Bukhari and Muslim ]

## Commentary

The author, may Allah shower blessings on him, said: The chapter on the excellence of remembering Allah in congregation, then he mentioned the noble verse:

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدَ زِينَةَ الْحَيَاةِ الدُّنْيَا﴾



*“And keep yourself (O Muhammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other religious deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world.” [Al-Kahf: 28].*

So, Allah ordered His Prophet ﷺ to be patient with these noble, respected and honourable people. The patience of the soul entails restraining it. Restrain yourself with them for these people are good people for you to sit with. “Who call on their Lord morning”. That is, in the beginning of the day and the last part of the day. From this is gathering for the *Fajr* and *‘Asr* prayers. This is because the first is in the morning while the second is in the afternoon; morning and afternoon.

“Who call on their Lord” that is, seeking His face. This is a proof of their sincerity to Allah, the Mighty and Sublime. They do not desire any praise or recognition of their worship or patience from this gathering and invocation. Rather, they only desire the Face of Allah, the Mighty and Sublime.

“And let not your eyes overlook them, desiring the pomp and glitter of the life of the world”. That is, you should not overlook, abandon or ignore them for the sake of the world. There is no harm in forsaking them for greater benefits of the hereafter but you should never leave them for worldly benefits. These are the real people, and they are the people of this world and the hereafter.

“And obey not him whose heart We have made heedless of Our Remembrance, and who follows his own lusts, and whose affair (deeds) has been lost”. That is, you should not obey the unmindful whose heart is heedless of the remembrance of Allah, his worldly life and the hereafter are wasted.

This noble verse shows the excellence of gathering of remembrance and supplication. It also illustrates the virtues of sincerity and that it is the pivot of every matter. Also included is that a person should not abandon the affairs of the hereafter and



worship for the affairs of this world.

As for the hadeeths, the author mentioned the hadeeth of Aboo Hurayrah, may Allah be pleased with him, as recorded in Saheeh Al-Bukhaari and Saheeh Muslim: "Allah, the most High, has teams of angels who go about on the earth seeking those who remember Allah".

The angels are righteous creatures from the world of Unseen. Allah, the Mighty and Sublime, created them from light and made them hollow without stomach. So they neither eat nor drink nor do they have need for such as they have no stomach or intestine; they are hollow. Thus, they do not eat or drink. They are creatures from the world of Unseen, so mankind does not see them. However, Allah may make them visible to people sometimes. An instance was when Jibreel came in the form of a man, with extremely white cloth, dark hair and no traces of journey was seen on him nor did any of the companions know him. Then, he sat in front of the Prophet to ask him questions. This could take place at times. Notwithstanding, the general rule is that the world of the angels belongs to the world of Unseen.

All angels are good. Accordingly, they do not enter places that contain what will anger Allah, the Mighty and Sublime. "They do not enter a house that contains pictures", nor "accompany the travelers who have with them a bell or dog" except a trained dog which is permissible to keep.

Allah, the Mighty and Sublime, has commissioned these angels to go about on earth. If they find a gathering in which Allah is remembered, they will sit with them. Then they will surround those sitting with their wings till the space between them and the lowest sky is fully covered.

Then, Allah, the Most High, will ask them in order to manifest the excellence of these people who sat remembering Him, glorifying Him, praising Him, extolling His oneness, His greatness and invoking Him. Otherwise, Allah, the Mighty and Sublime, is more knowledgeable of the reason for the gathering, but He would ask the angels in order to manifest their virtues and grace. He will ask the angels: "Where are you coming from? They will say, 'We are coming

from some of Your slaves on the earth. They are glorifying You, extolling Your Oneness, Greatness, thanking and invoking You. He will say to them: "What do they want?" They will reply: "They desire paradise." O Allah, count us among those who desire it and among its inhabitants. He said, "Have they seen it?" They replied, "No." He said, "What if they see it?" They will reply, "They would seriously seek for it and desire it more." This is because Allah, the Mighty and Sublime, said: "I have prepared for My righteous slaves what no eye has seen, no ear has heard, and the mind of no man has conceived."<sup>(1)</sup> Then He will ask them: "What are they seeking protection from?" They will reply, "They are seeking your protection from Hell-fire." This is the meaning of the hadeeth. He said, "Have they seen it?" They said, "No, they have not seen it." He said, "How would they act if they were to see it?" They will reply, "They would more earnest in being away from it and fearing it." So Allah, the Mighty and Majesty will say, "I call you to witness that I hereby grant pardon to them." And if Allah forgives or pardons a person, he is entitled to enter Paradise and be saved from the fire of Hell.

One of the angels would say: "There is amongst them such and such slave who does not belong to the assembly of those who are participating in your remembrance. He only came for a need and found these people, he sat down with them." The Mighty and Sublime would say, "I also grant him pardon because they are the people by virtues of whom their associates will not be unfortunate".

This hadeeth is an evidence for the excellence of righteous gathering and a righteous companion. Allah may cover a companion of the righteous with His mercy even if he is not like his companion because Allah, the Most High, said: "I have granted pardon to this," although he did not come for the sake of the remembrance of Allah or supplication, but for a need. He said, "They are the people by virtue of whom their associates will not be unfortunate." On this basis, it is recommended to gather for the remembrance of Allah, recitation of

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1 Reported by Al-Bukhaari: The Book of Beginning of creation, chapter on what has been reported on the description of Paradise (3005); and Muslim: The Book of Paradise and the description of its enjoyment (5050).



the Qur'an, *Tasbeeh*, *Tahmeed* and *Tahleel*. Each person supplicates for himself, ask Allah for himself and remember Him in his mind.

A form of gathering, as I mentioned earlier, is the assembly of Muslims at the *Fajr* and 'Asr prayers because this involves remembrance of Allah: *Tasbeeh* (saying *Subhanallah*), *Takbeer* (saying *Allahu Akbar*), *Tahleel* (saying *Laa ilaha illa Allahu*), recitation of the Qur'an and supplication.

It is established from the Prophet ﷺ that angels are assigned to the children of Adam, and they congregate during the *Fajr* and 'Asr prayers.

We ask Allah to aid us to that which He loves and pleases Him.

## Hadeeth 1448 and 1449

وَعَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ، وَغَشِيَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ؛ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ» رَوَاهُ مُسْلِمٌ .

*Abu Hurairah and Abu Sa'id Al-Khudri reported: The Messenger of Allah ﷺ said, "When a group of people assemble for the remembrance of Allah, the angels surround them (with their wings), (Allah's) mercy envelops them, Sakinah , or tranquillity descends upon them and Allah makes a mention of them before those who are near Him." [ Muslim ]*

وَعَنْ أَبِي وَقْدٍ الْحَارِثِ بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ، بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ، وَالنَّاسُ مَعَهُ، إِذْ أَقْبَلَ ثَلَاثَةُ نَفَرٍ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ ﷺ، وَذَهَبَ وَاحِدٌ، فَوَقَفَا عَلَى رَسُولِ اللَّهِ ﷺ.



فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلَقَةِ، فَجَلَسَ فِيهَا، وَأَمَّا الْآخَرُ، فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّالِثُ فَأَدْبَرَ ذَاهِبًا. فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ، قَالَ: أَلَا أُخْبِرُكُمْ عَنِ النَّفْرِ الثَّلَاثَةِ: أَمَّا أَحَدُهُمْ، فَأَوَى إِلَى اللَّهِ، فَأَوَاهُ اللَّهُ إِلَيْهِ، وَأَمَّا الْآخَرُ فَاسْتَحْيَا فَاسْتَحْيَا اللَّهُ مِنْهُ، وَأَمَّا الْآخَرُ، فَأَعْرَضَ، فَأَعْرَضَ اللَّهُ عَنْهُ» متفقٌ عَلَيْهِ .

Abu Waqid Al-Harith bin 'Auf ؓ reported: The Messenger of Allah ﷺ was sitting in the mosque with his Companions when three people came to him. Two of them stepped forward to the Messenger of Allah ﷺ and the third went away. Those two men stood by the side of Messenger of Allah ﷺ. One of them found a space in the circle and he filled it, while the other one sat behind him. When the Messenger of Allah ﷺ finished, he said, "Shall I not inform you about these three people? One of them sought refuge with Allah and Allah gave him refuge; the second one felt shy and Allah showed kindness to his shyness (and so he was accommodated in that meeting), and the last one averted, and so Allah turned away His Attention from him." [ Al-Bukhari and Muslim ]

## Commentary

These two hadeeths are among the hadeeths mentioned by the author, may Allah have mercy him. In the first hadeeth, the Prophet ﷺ stated that when a group of people assemble for the remembrance of Allah, tranquility descends upon them, mercy envelops them, the angels surround them and Allah makes a mention of them before those who are near Him. This shows the virtue of gathering for the remembrance of Allah, the Mighty and Sublime. This does not imply that they should remember Allah with a single voice. Although the hadeeth is general, it is not however known that the pious predecessors would remember Allah in chorus as done by some Sufis adherents and others.

It is stated that tranquility descends upon the people in this assembly. *Sakinah* refers to tranquility and humility of the heart, and its turning to Allah, the Mighty and Sublime. “And mercy envelops them” that is, it encircles them from every direction so they would be closer to the mercy of Allah, the Mighty and Sublime. “The angels surround them” that is, they are all over the place, encircling them as an honour to them and satisfaction with what they are doing. “And Allah makes a mention of them before those who are with Him” that is, in the highest assembly. It has proceeded that Allah, the most High said, “He who remembers Me in his mind I will remember him in My Mind. And he who remembers Me in a gathering, I will remember him in a gathering better than them.”

As for the second hadeeth, it stated that the Prophet ﷺ was sitting in the mosque with his companions when three men came in. One of them turned back without joining the gathering, the second person found a space in the gathering and sat down while the third person sat behind the gathering as if he was wary of discomforting and straitening the people. When the Prophet ﷺ finished, he said: “Shall I not inform you about these three people? One of them sought refuge with Allah and Allah, the Mighty and Sublime gave him refuge,” this is the one who found a space to sit “and Allah gave him refuge.” This is because he has sincere intention in sitting with the Prophet ﷺ, so Allah made it easy for him.

“As for the second one, he felt shy and Allah showed kindness to him shyness (and so he was accommodated in that meeting).” This is because he did not congest the gathering but he did not move forward. “As for the third, he averted, and so Allah turned His attention from him.” This hadeeth affirms the attribute of shyness for Allah, the Mighty and Sublime, although it is not similar to the shyness of the creatures. Rather, it is a perfect shyness that suits Allah, the Mighty and Sublime. The Prophet said, “Verily, Allah is Shy and Generous.” And Allah, the most High, said:

﴿وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ۚ﴾

“But Allah is not shy of (telling you) truth.” [Al-Ahzab: 53]



Allah, Blessed be He and the most High, is described with this attribute but not like those of the creatures because Allah, Blessed be He and the most High, says in the Qur'an:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (11)

*"There is nothing like Him; and He is the All-Hearer, the All-Seer.*  
*[Ash-Shura: 11].*

Whenever you come across one of the attributes of Allah that resembles the attributes of the creatures in word, you should know that they are not equal or have the same essence. This is because Allah said: "There is nothing like Him; and He is the All-Hearer, the All-Seer". For example, if you come across: Allah rising on the throne, do not think that this rising on the throne is like your rising on the back of an animal in which He said regarding it:

﴿إِذَا اسْتَوَيْتُمْ عَلَيْهِ﴾ (13)

*"When you mount thereon."* (Az-Zukhruf: 13).

If Allah the most High says:

﴿بَلْ يَدَاهُ مَبْسُوطَتَانِ﴾ (64)

*"Nay, both His Hands are widely outstretched. [Al-Ma'idah: 64],*  
*you should not think that the Hands of Allah, the Mighty and Sublime, are similar to your hands. This is because there is nothing like Him. He is alone in all of His attributes. Just as we singled Him out in His essence and worship, we should also single Him out in His attributes, Blessed be He and the most High.*

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (11)

*"There is nothing like Him; and He is the All-Hearer, All-Seer".*  
*[Ash-Shura: 11]*



And Allah alone grants success.

## Hadeeth 1450

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ مُعَاوِيَةُ رَضِيَ اللَّهُ عَنْهُ عَلَى حَلْقَةٍ فِي الْمَسْجِدِ، فَقَالَ: مَا أَجْلَسَكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ. قَالَ: آللهِ مَا أَجْلَسَكُمْ إِلَّا ذَاكَ؟ قَالُوا: مَا أَجْلَسْنَا إِلَّا ذَاكَ، قَالَ: أَمَا إِنِّي لَمْ أَستَحْلِفْكُمْ تَهْمَةً لَكُمْ، وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسُولِ اللَّهِ ﷺ أَقَلَّ عَنْهُ حَدِيثًا مِنِّي: إِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَلَى حَلْقَةٍ مِنْ أَصْحَابِهِ فَقَالَ: «مَا أَجْلَسَكُمْ؟» قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ، وَنَحْمَدُهُ عَلَى مَا هَدَانَا لِلْإِسْلَامِ؛ وَمَنْ بِهِ عَلَيْنَا. قَالَ: «آللهِ مَا أَجْلَسَكُمْ إِلَّا ذَاكَ؟» قَالُوا: وَاللَّهِ مَا أَجْلَسْنَا إِلَّا ذَاكَ. قَالَ: «أَمَا إِنِّي لَمْ أَستَحْلِفْكُمْ تَهْمَةً لَكُمْ، وَلَكِنَّهُ أَتَانِي جَبْرِيلُ فَأَخْبَرَنِي أَنَّ اللَّهَ يُبَاهِي بِكُمْ الْمَلَائِكَةَ» رَوَاهُ مُسْلِمٌ .

Abu Sa'id Al-Khudri ؓ reported: Mu'awiyah ؓ came to an assembly in the mosque and asked them: "What has made you sit together?" They replied, "We are sitting here to remember Allah." He said, "I adjure you by Allah to tell me whether nothing else has made you to sit together." They replied: "By Allah! We are sitting only to remember Allah." Then he said, "I did not adjure you because I suspected you. No one of my rank in the eyes of the Messenger of Allah ﷺ is the narrator of so few traditions as I am. The fact is that the Messenger of Allah ﷺ went out to a circle of his Companions and said, 'What has made you sit there?' When they replied that they are sitting together to remember Allah and to praise Him for guiding them to Islam and bestowing favours on

*them, he ﷺ said, 'I adjure you by Allah to tell me that nothing else has made you sit together.' On their reply that there was certainly no other purpose, he ﷺ said, 'I did not adjure you because I suspected you, but Jibril (Gabriel) came to me and told me that Allah was talking proudly of you to the angels.'" [ Muslim ]*

## Commentary

This is one of the hadeeths that shows the excellence of remembrance of Allah, the Mighty and Sublime, in congregation. It was reported by Aboo Sa'id Al-Khudree from Mu'awiyah, may Allah be pleased with both of them, that he came to an assembly in the mosque and asked them why they were gathered. They said: "We are sitting only to remember Allah." He asked them to swear that they do not intend anything except that. So they swore to him. Then he said to them, "I did not adjure you because I suspected you. But I saw the Prophet ﷺ came to a people and stated its like." This indicates the excellence of this gathering of remembrance of Allah and that Allah, the Mighty and Sublime, talks proudly of them to the angels.

For example, He says, "Look at My slaves, they gather to remember Me" and similar statements of lofty satisfaction. However, as we earlier explained, this gathering is not to remember Allah with one voice. They remember the blessings of Allah upon them with what He has blessed them with such as the favour of Islam, safety and well-being of the body and the like because remembering the blessing of Allah is part of remembering of Allah, the Mighty and Sublime. So this would be a proof of the excellence of people sitting to remember the blessing of Allah upon them. Hence, whenever one of the pious predecessors passes by his brother or his brother comes to him, he would say, "Sit with us and let us believe for a while". That is, sit with us let us remember the blessing of Allah upon us so that our faith would increase, and this points to the excellence of this gathering.

## Chapter 248: remembrance of Allah in the morning and in the evening

﴿وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ﴾ (٢٠٥)

Allah, the Exalted, says: "And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful." (Al-A'raf: 205)".

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا﴾ (١٣٠)

Allah, the Exalted, says: "And declare the perfectness of your Lord before the rising of the sun, and before its setting" (Ta-ha: 130)

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ وَالْإِبْكَارِ﴾ (٥٥)

Allah, the Exalted, says: "And declare the perfectness of your Lord and praise him in the 'Ashi (i.e. the time period after the noon till sunset) and in the ibkar (i.e. the time period from early morning or sunrise till before noon)" (Gaafir: 55)

﴿فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ﴾ (٣٦)  
﴿رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ﴾ (٣٧)

Allah, the Exalted, says: "In houses (mosques) which Allah has ordered to be raised (to be cleaned, and to be honoured), in them His Name is mentioned in the mornings and in the afternoons or the evenings. Men whom neither trade nor sale diverts from the remembrance of Allah (with heart and tongue)" (Nur: 36-37)

Allah, the Exalted, says:



﴿ إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعُشِيِّ وَالْإِشْرَاقِ ﴾

“Verily, We made the mountains to glorify Our Praises with him [Dawud (David)] in the ‘Ashi (i.e. after the mid-day till sunset) and Ishraq (i.e. after the sunrise till mid-day)” (Sad:18).

## Commentary

The author, may Allah shower blessings on him, said: The chapter on remembrance of Allah in the morning and in the evening; that is, the virtue of remembrance of Allah in the morning and evening. This refers to the first part of the day and last part of the day, and the first part of the night. *Sabaah* covers the period between the break of dawn and the rising of the sun, *Masaa* begins from the ‘Asr prayer and ends with the *Isha* prayer or close to it. These are the periods for the words of remembrance for the morning and evening. The words of remembrance which are related to the night are to be recited at night; for example, whoever wants to recite *Ayatul-Kursi* must do so at night.

Then the author, may Allah shower blessings on him, cited numerous verses concerning this. One of it is the saying of the most High:

﴿ وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ

وَالْأَصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴾

“And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.” (Al-Araf: 205). ”

“And remember your Lord within yourself” that is, between you and your soul. “Humbly and with fear” that is, in humility to Allah, the Mighty and Sublime, and confessing your need of Him and manifesting your dependence before Him. “With fear” that is, fear of

Him or the fear that it will not be accepted based on the saying of Allah, the Most High:

﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٦٠﴾﴾

*“And those who give that (their charity) which they give (and also do other good deeds) with their heart full of fear (whether their alms and charities have been accepted or not) because they are sure to return to their Lord (for reckoning).” (Al-Mu’minun: 60)*

This means they gave that which they gave but their hearts are filled with fear, they are apprehensive that it may not be accepted from them because Allah, the Most High, only accepts from the pious.

“And remember your Lord within yourself, humbly and with fear and without loudness in words”. That is silently. “And be not of those who are neglectful”.

Then he also mentioned the saying of the Most High:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾﴾

*“O you who believe! Remember Allah with much remembrance. And glorify His Praises morning and afternoon [the early morning (Fajr) and Asr Prayers]” (Al-Ahzab 41-42).*

And the saying of the Most High:

﴿إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعِشَىٰ وَالْإِشْرَاقِ ﴿١٨﴾﴾

*“Verily, We made the mountains to glorify Our Praises with him [Dawud (David)] in the ‘Ashi (i.e. after the mid-day till sunset) and Ishraq (i.e. after the sunrise till mid-day)” (Sad:18).*

The relevant verses are many.

Allah willing, the interpretation of these will come in the course of discussing the hadeeths.



## Hadeeth 1451, 1452 and 1453

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ حِينَ يُصْبِحُ وَحِينَ يُمَسِي: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ مِائَةً مَرَّةً، لَمْ يَأْت أَحَدٌ يَوْمَ الْقِيَامَةِ بِأَفْضَلَ مِمَّا جَاءَ بِهِ، إِلَّا أَحَدٌ قَالَ مِثْلَ مَا قَالَ أَوْ زَادَ» رَوَاهُ مُسْلِمٌ .

*Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "He who recites in the morning and in the evening the statement: 'Subhan-Allahi wa bihamdihi (Allah is free from imperfection and I begin with praising Him)' one hundred times, will not be surpassed on the Day of Resurrection by anyone with better deeds than one who utters the same words or utters more of these words." [ Muslim ]*

وَعَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! مَا لَقِيتُ مِنْ عَقْرِبٍ لَدَغْتَنِي الْبَارِحَةَ! قَالَ: «أَمَا لَوْ قُلْتَ حِينَ أَمْسَيْتَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ تَضُرَّكَ» رَوَاهُ مُسْلِمٌ .

*Abu Hurairah ؓ reported: A man came to the Prophet ﷺ and said, "What a trouble I suffered from a scorpion which stung me last night!" He ﷺ said, "Had you said in the evening: 'A'udhu bikalimatillahit-tammati min sharri ma khalaqa (I seek the protection of Allah's Perfect Words from the evil of whatever He has created),' it would not have harmed you." [ Muslim ]*

وَعَنْهُ عَنِ النَّبِيِّ ﷺ، أَنَّهُ كَانَ يَقُولُ إِذَا أَصْبَحَ: «اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ». وَإِذَا أَمْسَى قَالَ: «اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ» رَوَاهُ أَبُو

## داود والتَّرمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ used to say in the morning: “Allahumma bika asbahna, wa bika amsaina, wa bika nahya, wa bika namutu, wa ilaikan-nushur (O Allah! With Your Power we have come to the morning, with Your Power we come to the evening, with Your Power we live, and we die, and to You will we return).” In the evening he would say: “Allahumma bika amsaina, wa bika nahya, wa bika namutu, wa ilaikan-nushur (O Allah! With Your Power, we have come to the evening, by You do we live, by You do we die, and to You is the return).” [ At-Tirmidhi and Abu Dawud ]

## Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him, mentioned these three hadeeths under the chapter on the remembrance of Allah in the morning and evening.

The first demonstrates the virtues of a person saying: *Subhaanallaah wabihamdihi* (meaning: Allah is free from imperfection and I begin with praising Him) a hundred times. If a person recites it one hundred times in the morning and one hundred times in the evening, he will not be surpassed on the Day of Resurrection by anyone with better deeds than one who utters the same words or utters more of those words. This invocation, ‘*Subhaanallaah wa bihamdihi*’, implies that you absolve Allah, the Mighty and Sublime, of everything that does not befit His Majesty, Blessed be He and the most High, while also praising Him; indeed, you are describing Him with perfect attributes. So it is good for one to recite *Subhaanallaah wa bihamdihi* one hundred times in the morning and one hundred times in the evening so as to attain this virtue stated by the Prophet ﷺ.

Another statement is for one to say: ‘*A’udhu bikalimatillaahi tammati min sharri ma khalaqa*’ (I seek the protection of Allah’s perfect words from the evil of whatever He has created) in the morning and in the evening. This is turning to Allah, Blessed be He and the most High,



and seeking protection with Him from the evil of what He has created. So if you say it three times in the morning and evening, nothing will harm you.

Thus, when a man informed the Prophet ﷺ that he was stung by a scorpion, he ﷺ said, “Had you said in the evening, ‘A’udhu bikalimatillaahi tammami min sharri ma khalaqa’ (I seek the protection of Allah’s perfect words from the evil of whatever He has created), it would not have harmed you”.

Among the words of remembrance which are recited in the morning and in the evening is: “Allahumma bika asbahna, wa bika amsaina, wa bika nahya, wa bika namutu, wa ilaikan nushoor” (O Allah! With Your Power we come to the morning, with Your Power we come to the evening, with Your Power we live, we die, and to You we will return). This is for the morning. However, in the evening, you should say: “Allahumma bika amsaina, wa bika nahya, wa bika namutu, wa ilaikan nushoor” (O Allah! With Your Power, we have come to the evening, by You do we live, by You we die, and to You is the return)”.

It is pertinent for one to adhere to these words of remembrance which are reported from the Prophet ﷺ so that he would be among those men and women who remember Allah often.

Allah’s perfect words are His universal commands, so if He says to a thing, “Be” and it would be and with it He protects it. If He says it, nothing can overpower it.

## Hadeeth 1454

وَعَنْهُ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: يَا رَسُولَ اللَّهِ مُرْنِي بِكَلِمَاتٍ أَقُولُهُنَّ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ، قَالَ: قُلْ: اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ، رَبِّ كُلِّ شَيْءٍ وَمَلِيكِهِ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَشَرِّ الشَّيْطَانِ وَشَرِّهِ.

قَالَ: «قُلْهَا إِذَا أَصْبَحْتَ، وَإِذَا أَمْسَيْتَ، وَإِذَا أَخَذْتَ مَضْجَعَكَ» رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abu Hurairah ؓ reported: Abu Bakr asked, “O Messenger of Allah! Teach me some words so that I may recite them in the morning and in the evening.” The Messenger of Allah ﷺ said, “Recite these words: ‘Allahumma fatiras-samawati wal-ardi, ‘alimal-ghaibi wash-shahadati, Rabba kulli shai’in wa malikahu. Ash-hadu an la ilaha illa Anta, a’udhu bika min sharri nafsi, wa sharrish-Shaitani wa shirkihi (O Allah! Creator of the heavens and the earth! Knower of the hidden and the exposed! Rubb of everything and every one. I bear witness that none has the right to be worshipped but You. I seek Your Protection from the evil of my own self from the evil of Satan and from the evil of Shirk to which he calls).’” The Messenger of Allah ﷺ added: “Recite these words in the morning and the evening and when you go to bed.” [ Abu Dawud and At-Tirmidhi ]

## Commentary

This is one of the words of remembrance that are recited in the morning and evening. The Prophet ﷺ taught Aboo Bakr, may Allah be pleased with him, when he asked him ﷺ to teach him some words of remembrance. So, the Prophet ﷺ taught him a word of remembrance and supplication to employ in the morning and evening. Aboo Bakr, may Allah shower blessings on him, reported that he ﷺ said: “You should recite these words, ‘Allaahumma faatira as-samaawaat wal-ard ‘Aalima l-gaybi wash-Shahaadah, Rabba kulli shay-in wa Maleekuhu (meaning: “O Allah! Creator of the heavens and the earth! Knower of the hidden and the exposed! Lord of every thing and their Master).

Recite these words: Allaahumma faatira as-samaawaat wal-ard (meaning: O Allah, the Creator of the heavens and the earth). That is, O Allah! O Originator of the heavens and the earth, which means the One who created them, the Mighty and Sublime, without an existing



format. Rather, He invented them and brought them into existence from nothing without any obtainable design.

‘Aalima l-gaybi wash-Shahaadah (Knower of the hidden and the exposed); that is, He knows what is hidden from the creature and what they see. This is because Allah, the most High, knows the present, future and past.

Rabba kulli shay-in wa Maleekuhu (Lord of every thing and their Master); that is, Lord of every atom and He holds the general authority over them. Allah, the most High - is the Lord and Master of everything. The difference between Lord and Master in this hadeeth is that the Lord is the Originator and Creator of everything whereas a Master is the One who disposes them whichever way He wishes.

Ash-hadu an laa ilaaha illaa anta (I bear witness that none has the right to be worshipped but You); that is, I acknowledged with my tongue and heart that none deserves to be worshipped except You. Anything that is being worshipped beside Allah is baseless and lacks the right to worship. None has the right to be worshipped except Allah alone, the Mighty and Sublime.

Aoodhubika min sharri nafsee (I seek Your protection from the evil of my own soul) because the soul accomodates evils as stated by Allah, the most High:

﴿ وَمَا أُبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴾

*“And I fear not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills) verily, my Lord is Oft-Forgiving, Most Merciful” (Yusuf: 53).*

If Allah does not protect you from the evils of your own soul, it will harm you and order you to do evil. But if He protects you from its evil, it will aid you towards every good.

wa sharri shaytaan wa shirkihi (And from the evil of Satan and his



shirk). In another version, wa sharakihi (meaning: And his Sharak); meaning, you should ask Allah to protect you from the evil of the Devil and the evil of *shirk* to which he calls. That is, the *Shirk* he commands you or his *Sharak*. *Sharak* refers to a trap or snare used in hunting whales, birds and similar creatures. The Devil has traps with which he ensnares the children of Adam; this includes evil desires, doubt and others.

Wa an aqtarifa ‘alaa nafsee soo-an aw ajirhu ilaa Muslimin (And from committing wrong against my soul or bringing such upon another Muslim.) This is the completion of the hadeeth. Perhaps, it was omitted from this copy.

Wa an aqtarifa ‘alaa nafsee soo-an (meaning: And from committing wrong against my soul). Aqtarif means to cause evil upon my soul. aw ajirhu ilaa Muslimin (Or bringing such upon another Muslim.)” The Prophet ﷺ instructed Aboo Bakr – may Allah be pleased with him - to recite this word of remembrance in the morning, evening and when he goes to bed.

We ask Allah for guidance and success for you and us in what He loves and please with.

## Hadeeths 1455

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ نَبِيُّ اللَّهِ ﷺ إِذَا أَمْسَى قَالَ: «أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ» قَالَ الرَّأَوِيُّ: أَرَاهُ قَالَ فِيهِنَّ: «لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ، وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَسُوءِ الْكِبَرِ، [رَبِّ] أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ، وَعَذَابٍ فِي الْقَبْرِ» وَإِذَا أَصْبَحَ قَالَ ذَلِكَ أَيْضًا:

«أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ» رَوَاهُ مُسْلِمٌ .

‘Abdullah bin Mas‘ud ؓ reported: When it was evening, the Prophet ﷺ used to supplicate: “Amsaina wa amsal-mulku lillah, wal-hamdu lillah. La ‘ilaha illallahu wahdahu la sharika lahu (We have entered upon evening and the whole kingdom of Allah, too, has entered upon evening. Praise is due to Allah. There is none who has the right to be worshiped but Allah, the One who has no partner with Him).” He (the narrator) said: I think that he ﷺ used to follow the recitation with these words: “Lahul-mulku, wa lahum-hamdu, wa Huwa ‘ala kulli shi’in Qadir. Rabbi as‘aluka khaira ma fi hadhihil-lailati, wa khaira ma ba’daha; wa a‘udhu bika min sharri ma fi hadhihil-lailati, wa sharri ma ba’daha; Rabbi a‘udhu bika minal-kasali, wa su’il-kibari; Rabbi a‘udhu bika min ‘adhabin fin-nari, wa ‘adhabin fil-qabri (His is the sovereignty and to Him is all praise due, and He is Omnipotent. My Rubb , I beg of you good that lies in this night and good that follows it, and I seek refuge in You from the evil that lies in this night and from the evil of that which follows it. My Rubb ! I seek refuge in You from lethargy and the misery of old age. O Allah! I seek Your Protection from the torment of Hell-fire and the punishment of the grave).” When it was morning, he (ﷺ) would recite the same, replacing the words: “We have entered upon evening and the whole kingdom of Allah, too, has entered upon evening” with “We have entered upon morning and the whole kingdom of Allah entered upon morning.” (Replace the words “Amsaina, amsa, hadhihil-lailati, ma ba’daha with Asbaha, asbaha, hadhal-yaumi, ma ba’dahu , respectively.) [ Muslim ]

## Commentary

This hadeeth is one of the reported invocations for morning and evening. It was reported by Ibn Mas‘ood, may Allah be pleased with him, that the Prophet ﷺ used to say in the evening: Amsaynaa wa amsaa l-Mulku lillaah walhamdulillaah laa ilaaha illallaahu wahdahu



laa shareekallaah, lahu l-mulk walahu l-Hamd wahuwa 'alaa kulli shay-in Qadeer (meaning: We have entered upon evening and the whole kingdom of Allah, too, has entered upon evening. Praise is due to Allah. There is none who has the right to be worshipped but Allah, the One who has no partner with Him: His is the sovereignty and to Him is all praised due, and He is Omnipotent).

We have earlier explained the meaning of these words. The Prophet ﷺ used to remember Allah, the Mighty and Sublime, in various ways. One of them is: Laa ilaaha illallaahu wahdahu laa shareekallaah, lahu l-mulk walahu l-hamd wahuwa 'alaa kulli shay-in Qadeer; Rabbee as-aluka khayra maa fee hadhihi Al-layla wa khayra maa ba'dahaa; wa a-'oodhu bika min sharri maa fee hadhihi Al-layla wa sharri maa ba'daha; rabbi a-'oodhu bika mina l-kasal wa l-Haram wa soo-I l-kibar (meaning: There is none who has the right to be worshipped but Allah, the One who has no partner with Him. To Him belong the dominion and the praise. And He has power over all things. My Lord, I beg of you good that is in the night and good that follows it, and seek refuge in You from the evil that is in the night and from the evil that follows it. My Lord! I seek refuge in You from lethargy and the misery of old age)." In a version, "wa a-'oodhu bika min 'adhaabin fee An-Naar wa 'adhaabin fee Al-Qabr (meaning: And evil of old age." (I seek Your protection from the torment of Hell-fire and the punishment of the grave).

He would recite the same invocation in the morning but he would say, "Asbahnaa wa asbaha l-Mulku lillaah" (We have entered upon morning and the whole kingdom of Allah, too, has entered upon morning.)

Whoever seeks for more of these words of remembrance and invocations should consult the book, *Al-Adhkar*, by the author, Hafidh An-Nawawee, may Allah shower blessings on him. He may also check *Al-Wabil As-Sayyib Minal-Kalim at-Tayyib* of Ibn Qayyim, may Allah shower blessings on him. And there are other books authored by scholars on this subject.

Allah alone grants success.



## Hadeeth 1456 and 1457

وَعَنْ عَبْدِ اللَّهِ بْنِ خُبَيْبٍ - بِضَمِّ الْخَاءِ الْمُعْجَمَةِ - رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «اقْرَأْ: قُلْ هُوَ اللَّهُ أَحَدٌ، وَالْمُعَوِّذَتَيْنِ حِينَ تُمْسِي وَحِينَ تُصْبِحُ، ثَلَاثَ مَرَّاتٍ تَكْفِيكَ مِنْ كُلِّ شَيْءٍ» رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

'Abdullah bin Khubaib رضي الله عنه reported: The Messenger of Allah ﷺ said to me, "Recite Surat Al-Ikhlās and Al-Mu'awwidhatain (Surat Al-Falaq and Surat An-Nas) three times at dawn and dusk. It will suffice you in all respects." [ Abu Dawud and At-Tirmidhi ]

وَعَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ يَقُولُ فِي صَبَاحٍ كُلِّ يَوْمٍ وَمَسَاءٍ كُلِّ لَيْلَةٍ: بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ، ثَلَاثَ مَرَّاتٍ، إِلَّا لَمْ يَضُرَّهُ شَيْءٌ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

'Uthman bin 'Affan رضي الله عنه reported: The Messenger of Allah ﷺ said, "He who recites three times every morning and evening: ' Bismillahir-radhi la yadurru ma'as-mihi shai'un fil-ardi wa la fis-sama'i, wa Huwas-Sami'ul-'Alim (In the Name of Allah with Whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All-Hearing and All-Knowing),' nothing will harm him." [ Abu Dawud and At-Tirmidhi ]

## Commentary

Al-Hafidh An-Nawawee, may Allah shower blessings on him,

mentioned these hadeeths in highlighting the morning and evening invocations. The first is the hadeeth of Abdullah bin Khubayb, may Allah be pleased with him, that the Prophet ﷺ instructed him to recite *Surat Al-Ikhlās*, *Surat Al-Falaq* and *Surat An-Nas* three times in the morning and in the evening and he ﷺ explained that this would suffice him in all respect.

As for the first chapter, it is *Surat Al-Ikhlās*: “Say: He is Allah, (the) One”, which Allah the Most High dedicated to Himself. He did not mention anything in it except what is related to Himself, the Mighty and the Sublime. It does not contain the mention of the rulings of purification, *Salat*, trade or other matters; rather, the entire chapter is dedicated to Allah, the Mighty and Sublime. In addition, it rescues whoever recites it with perfect sincerity to Allah, the Most High, from *shirk*. The Prophet ﷺ has also explained that it is equivalent to one third of the Qur’an but it does not stand in its stead. The fact that it is equivalent to it does not make it its replacement. Have you not considered that a person saying, “Laa ilaha ilaa Allahu wahdahu laa shareeka lahu, lahu al-mulk, wa lahu al-hamd, wa huwa alaa kulli shain qadeer” (There is none that has the right to be worshipped but Allah, alone, without partners. To Him belongs the Dominion and Praise; and He has power over all things) is equivalent to one who emancipated four souls from the offspring of Ismaa’eel. Notwithstanding, it does not suffice for freeing slave. There is difference between equivalent in reward and sufficiency in expiation.

Thus, if a person recites *Surat Al-Ikhlās* three times in *Salat*, they will not suffice for *Surat Al-Fatihah* although this is comparable to reciting the whole Qur’an because a recital of *Surat Al-Ikhlās* is equivalent to one third of the Qur’an.

As for *Surat Al-Falaq* and *Surat An-Nas*, these two chapters were revealed to the Prophet when a spell was cast on him by the filthy Labeed bin al-A’sim, the Jew. So, Allah revealed those two chapters and Jibreel exorcised him with them and Allah freed him from the effect of the spell. The Prophet ﷺ said, “You have not sought refuge with anything like them”.



Seek refuge “With the Lord of the daybreak.” *Al-Falaq* refers to the daybreak. He is the One Who causes the seed grain and the fruit stone to split and sprout - Mighty and Sublime. “From the evil of what He has created” He created everything. “And from the evil of the darkening (nights) as it comes with its darkness; (or the moon as it sets and goes away).” That is, the night when it enters, because many wild animals, vermin and other creatures inhabit the night. So seek refuge with Allah from the evil of the darkening (nights) as it comes with its darkness. “And from the evil of those who practice witchcraft when they blow in the knots.” That is, the magicians that tie the knot of magic, blow in it using talisman, and seek fortification, refuge and assistance from the devils.

“And from the evil of the envier when he envies”; this is a person who possesses evil eye and afflicts with it. This is because the magician can cause affliction, so also is the one with evil eye. Therefore, you are commanded to seek refuge “With the of the Lord of the daybreak,” the Mighty and Sublime.

﴿مِنْ شَرِّ مَا خَلَقَ ۝۲ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝۳ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝۴ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝۵﴾

*“From the evil of what He has created. And from the evil of the darkening (nights) as it comes with its darkness; (or the moon as it sets and goes away). And from the evil of those who practice witchcraft when they blow in the knots. And from the evil of the envier when he envies”. [Al-Falaq: 2-5].*

Consider the congruity of these three verses: “And from the evil of the darkening (nights) as it comes with its darkness” the night. This is because calamity takes places in it secretly, and spell and evil eye are also hidden. So we should seek refuge with the Lord of the daybreak who brings about dawn till it becomes clear and He splits the seed grain so that it will sprout and emerge. This includes the object of oath and the cause.

As for *Surat An-Nas*, it is another chapter by which refuge is sought with Allah, the Mighty and Sublime. “The King of mankind.

The Ilah (God) of mankind”. He is the Lord, the King, Possessor of the greatest power and nothing can challenge Him or change His words, Mighty and Sublime. “The king of mankind. The Ilah (God) of mankind”: that is, their Lord to whom worship is directed in truth. There is none that deserves to be worshipped in truth except Allah, the Mighty and Sublime.

“From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws [from his whispering in one’s heart after one remembers Allah]”. This is whisperings of the hearts that the devil hurls at the heart of the sons of Adam, and abundant indeed are the great devilish insinuations which the Devil launches these days that worries one. Glory be to Allah, the Great.

*Dunya* is a proper noun which denotes the lowly. It will not be perfect in an aspect except that it is deficient in another. We live in great luxury these days, in a period of unprecedented comfort and wealth. There is abundant enjoyment, fortune, children and every form of comfort, and the physical luxury is apparent. However, devilish insinuations, diseases of the soul and calamity have increased among people so much so that a person would rely on the world notwithstanding its deficiency. This is because were the world to be complete in every angle, the hereafter would be forgotten as stated by the Prophet: “By Allah, it is not poverty that I fear for you, but I fear that this world will be opened up with its wealth for you as it was opened to those before you; and you vie with one another over it as they did and eventually it will ruin you as it ruined them”<sup>(1)</sup>.

If Allah, the Mighty and Sublime, opens the worldly riches from a side, its finest part would become grimy from another side or from other sides.

A pre-Islamic poet said:

A day against us and a day for us

A day we are saddened and a day we are happy.

1 Reported by At-Tirmidhee: The Book of description of resurrection and heart softeners (2386).



In summary, this chapter contains seeking refuge from evil whisperings. Occasionally, whispering occurs to a person concerning the fundamentals of the religion, in the Essence of Allah, the Qur'an and the Messenger of Allah ﷺ. Indeed, there would be whispering to a person regarding things he loves to conceal and he does not talk about. He also whispers to him during purification. Some people are afflicted with whispering. He will enter the washroom for ablution that should not exceed five minutes but he would end up using five hours, we ask Allah for wellbeing.

During the *Salat*, you will see him repeating the opening *Takbir* (i.e. the saying: *Allaahu Akbar*). He would repeat the letter *Kaaf* in '*Allahu Akbar*' twenty times. He may be so incapable that he may say, 'I don't have the ability to pray in the least' and the whispering would lead him to abandoning the *Salat*. Whispering may occur in dealing with the family; he would imagine that his family has poisoned his drink and food, so he would eat in restaurant. Indeed, a man will summon his wife, and the Devil will instigate him to divorce her and make the situation grim. A person may open the Qur'an in order to recite, but the Devil will approach him when he opens a page and suggests to him to divorce his wife, which would make him abandon the recitation of the Qur'an. Whisperings are catastrophic.

However, it is very easy to expel it. When they complained about this matter to the Prophet ﷺ, whom Allah has blessed with conciseness of speech, great presentation and conclusion of speech, he ﷺ said, "If anyone of you notices this, he should seek refuge with Allah and turn away from it."<sup>(1)</sup> Two sentences, "Seek refuge with Allah." He should say: '*Au'dhu billahi minna Shaytan ar-rajeem* (I seek refuge with Allah from the accursed devil)'. However, he should say it with all honesty and sincerity, and turning to Allah in truth. There is no escape for him from Allah except to Him. "And he should turn away from it." That is, he should shun it and

1 Reported by Al-Bukhaari: The Book of beginning of creation, chapter on the description of Iblees and his army (3034); and Muslim: The Book of Faith, chapter on explaining whispering regarding faith (191).

turn away completely. At the initial stage, doing this may be heavy for his soul and herculean, the challenges will be removed entirely because the Messenger of Allah ﷺ does not speak from his desire. He said, “He should seek refuge with Allah and shun it.”

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝١ مَلِكِ النَّاسِ ۝٢ إِلَهِ النَّاسِ ۝٣ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝٤﴾

“Say: I seek refuge with (Allah) the Lord of mankind. The King of mankind. The Ilah (God) of mankind. “From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws [from his whispering in one’s heart after one remembers Allah). [An-Nas:1-4].

It is possible to say that these three sentences – the three verses – encompasses the (three) aspects of Tawheed: “With the Lord of mankind” – *At-Tawhid Ar-Ruboobiyyah*. “The King of mankind” - *Al-Asmaa’ wa Sifaat*. This is because a king is not entitled to be a king except with the completion of his names and attributes. “The Ilah (God) of mankind,” *Al-Uloohiyyah*.

﴿مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝٤ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝٥ مِنَ الْجِنَّةِ وَالنَّاسِ ۝٦﴾

“From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws [from his whispering in one’s heart after one remembers Allah. Who whispers in the breasts of mankind. Of jinn and men”. (An-Nas: 4-6).

The scholars say: *Al-Khannaas* refers to the one that withdraws at the remembrance of Allah. Consequently, it is reported in the hadeeth that, “When you imagine the ghoul then, resort to the Adhan.”<sup>(1)</sup> *Al-Ghaylan* refers to the illusions and fancies that one experiences during journey, especially during journeys in the olden days on camel or a

1 Reported by Ahmad (3/381)



person that travels alone. The devils will frighten him with disturbing images such as lion, wolf, hyena, devil and jinn. When you imagine the ghoul, then you should resort to the *Adhan*” that is, say, “Allah is the Greatest”, it will disappear. This is because the Devil withdraws at the mention of Allah - the Mighty and Sublime.

﴿مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾﴾

*“From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws [from his whispering in one’s heart after one remembers Allah. Who whispers in the breasts of mankind. Of jinn and men”. (An-Nas: 4-6).*

That is, the whispering may be from Jinn or mankind. *Al-Jinnah* refers to the Jinn who whisper into hearts and also people from the children of Adam. And how many are the devil in our time, before our time and till the Day of Resurrection.

﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٢١﴾﴾

*“Thus have We made for every Prophet an enemy among the Mujrimun (disbelievers, polytheists, criminals)”. (Al-Furqan: 31)*

Similarly, the followers of the Prophets have enemies among the devils. They will come to people with various insinuations. They may whisper to the gullible among the masses about baseless schools of thought, false creeds and similar matters. It is obligatory to be wary of devilish people who will beautify a matter, which is evil, for your hearts and whisper it to you. The important point is that it is appropriate for one to recite these three chapters every morning and evening based on the instruction of the Prophet about it.

Allah alone grants success.

## Chapter 249: supplications before going to bed

### Hadeeth 1458

وَعَنْ حُذَيْفَةَ وَأَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: «بِاسْمِكَ اللَّهُمَّ أَحْيَا وَأَمُوتُ» رَوَاهُ الْبُخَارِيُّ .

*Hudhaifah and Abu Dharr ؓ reported: The Messenger of Allah ﷺ used to supplicate when he went to bed at night: “ Bismik-Allahumma ahya wa amut (With Your Name, O Allah, I expire and return to life).” [ Al-Bukhari ]*

### Commentary

Among what the author, may Allah shower blessings on him, mentioned under the chapter on remembrance of Allah in the morning and in the evening, Uthman bin Affan, may Allah be pleased with him, narrated that the Prophet ﷺ said: “Any slave that recites in the evening and morning three times: ‘Bismillahi ladhi laa yaduru ma’a ismihi shayun fil-Ard wa laa fis-Samaa. Wa huwa As-Samee; Al-‘Aleem (In the Name of Allah with whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All-Hearing and All- Knowing),’ Allah, the Most High will protect him from the evil of that day.

These words are easy but their benefit is great. “Bismillahi ladhi laa yaduru ma’a ismihi shayun fil-Ard wa laa fis-Samaa. Wa huwa As-Samee; Al-‘Aleem (In the Name of Allah with whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All- Hearing and All-Knowing.)” This is because the dominion of the heavens and the earth belongs to Allah, the Blessed and The most High. The act of mentioning His Name on anything brings blessings to such matter. Thus, it is recommended to mention



Allah when eating. You should say *Bismillah* (In the Name of Allah) when you want to eat, drink or have sexual intercourse with your wife.

The act of mentioning Allah's Name is legislated in many instances. But according to the correct opinion, it is obligatory for food and drink. It is obligatory for one to say *Bismillah* (In the Name of Allah) when one is about to eat or drink based on the relevant instruction of the Prophet. And the Prophet ﷺ stated that whoever does not mention the Name of Allah on his meal, the devil will join him in it. Do not forget to say, every evening and morning: "Bismillahi ladhi laa yaduru ma'a ismihi shayun fil-Ard wa laa fis-Samaa. Wa huwa As-Samee; Al-'Aleem (In the Name of Allah with whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All-Hearing and All-Knowing)" three times.

His saying: "And He is the All-Hearing and All- knowing."

*As-Samee'* (the All- Hearing) and *Al-Aleem* (The All-Knowing) are from the Names of Allah. *As-Samee'*, which is one of the Names of Allah, has two meanings: Firstly, *As-Samee'* is One who grasp every sound; nothing is hidden from Allah, the Most High. Allah hears every voice irrespective of its distance and faintness.

When Allah, the Most High, revealed:

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ

اللَّهُ سَمِيعٌ بَصِيرٌ﴾

*"Indeed Allah has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad) concerning her husband (Aus bin As-Samit), and complains to Allah. Allah hears the argument between you both. Verily, Allah is All-Hearer, All-Seer. [Al-Mujadilah :1].*

This was a woman who came to complain to the Messenger of Allah that her husband has divorced her; that is, he said to her: "You are to me like my mother's back". This statement is considered as an irrevocable divorce during the Pre-Islamic era, similar to the third divorce. It is a lie and malicious as stated by the most High: "And verily, they utter an

ill word and a lie.” [Al-Mujadilah: 2] So the woman complained to the Messenger of Allah, and Allah revealed this verse:

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ ۖ﴾

*“Indeed Allah has heard the statement of her (Khaulah bint Tha’labah) that disputes with the you (O Muhammad) concerning her husband (Aus bin As-Samit), and complains to Allah. [Al-Mujadilah: 1]*

Aa’ishah, may Allah be pleased with her, said: “All praise is due to Allah whose Hearing encompasses all voice. By Allah, the disputant (that is, Khaulah bint Tha’labah) came to converse with the Messenger of Allah while I was in the room but some of the talk was unknown to me. However, Allah, the Most High, who is above the seventh heaven, heard the discussion of both of them.”

Indeed, Allah, the Most High, hears your voice even if you are silent.

﴿أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ۝۸۰﴾

*“Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our Messengers (appointed angels in charge of mankind) are by them, to record.” [Az-Zukhruf: 80].*

Therefore, you should avoid Allah, the Mighty and Sublime, hearing a word from you that does not please Him. Endeavour to make Him hear what pleases Him from you, Blessed be He and The most High.

From the essence of His Name, *As-Samee’*, is that He hears supplication as stated by Ibrahim:

﴿إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ ۝۳۹﴾

*“Verily, my Lord is indeed the All-Hearer of invocations” [Ibrahim: 39] that is, He responds to it.*

He responds to the supplication of the oppressed even if he is a disbeliever. Accordingly, Allah, the Mighty and Sublime, responds to the supplication of the one under pressure on the ocean. When



waves cover them like shade, they would call upon Allah, with utmost sincerity to Him and faith in Him, and He would save them. Allah responds to the supplication of the oppressed. The Prophet ﷺ said, "Fear the supplication of the oppressed because there is no barrier between it and Allah."<sup>(1)</sup> He, the Blessed and Most High, answers the one who worships Him, praises Him and glorifies Him just as the one observing *Salat* says: "Allah hears the one who praises Him."

As for *Al-Aleem*, The All-Knowing, it is also one of the Names of Allah. The knowledge of Allah, the Most High, is vast and encompasses everything.

Allah, the Most High says:

﴿وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَتٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ﴾ (٥٩)

"And with Him are the keys of the Ghayb (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a clear Record." [Al-An'am: 59].

He knows what is in the wombs. The keys of the unseen are five as mentioned in His statement:

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَآذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ (٣٤)

*"Verily, Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No*

1 Reported by Al-Bukhaari: The Book of Zakat, chapter on collecting charity from the rich and giving it to the poor (1401); and Muslim: The Book of Faith, chapter on the two testimonies of faith and the symbols of Islam (27).

*person knows what he will earn tomorrow, and no person knows in what land he will die.” (Luqman: 34).*

The keys of all that which is hidden lies with Allah, the Mighty and Sublime. A leaf would not fall from a tree but He knows it; Allah knows about a leaf, even if it is a tiny one, that drops from a tree in the farthestmost part of a desert. Since He knows the fallen item, He the Mighty and Sublime knows the event that precipitated it; He has knowledge of every thing.

Allah, the Most High, says:

﴿وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ﴾ (٢١)

*“No person knows what he will earn tomorrow, and no person knows in what land he will die.” [Luqman: 34].*

For example, you reside in your city at present with no intention to travel to the west or east, but if Allah wants you to die in a land, He will create a need for you to be there. This need will lead you to that land and you will die there.

A reliable person narrated an amazing story to me. He related that they departed Makkah at the time people used to go for Pilgrimage on camel. Along the way, his mother became ill so he had to care for her. Others resumed their journey at the latter part of the night but he remained behind to tend to his mother. He later made space for her on the riding beast, so she mounted it and they resumed their journey but they missed the road. The atmosphere became hot with the rise of the sun. Behold they saw a small tent in the desert. So they stopped to greet them and ask for the road to Najd. They replied that the road to Najd is faraway and advised them to halt and rest, and that they would later guide them to the path. He said, ‘So I tied the riding camel and brought down my mother. When she reached the ground, Allah took her soul’. *Subhaanallaah!*

She came from her town to die in this unknown place which Allah, the Mighty and Sublime, had destined for her. This is because Allah – the most High – says:



﴿وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ﴾ (٢١)

“No person knows what he will earn tomorrow, and no person knows in what land he will die.” [Luqman: 34]

The knowledge of Allah encompasses everything even what is in your heart. If you are thinking about something, Allah knows what goes on in your heart. Allah, the Most High says:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ﴾ (١٦)

“And indeed We have created man and We know what his own self whispers to him” [Qaf: 16].

You should avoid hiding in your heart what Allah will make manifest; avoid concealing in your heart what does not please Allah, the Mighty and Sublime.

The important point is that this supplication is prescribed three times in the morning and in the evening: Bismillaahi alladhee laa yadurru ma’a ismihi shay-un fil Ard walaa fee As-Samaa wahuwa As-Samee’u Al-’Aleem (In the Name of Allah with whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All-Hearing and All-Knowing).

## Hadeeth 1459 and 1460

وَعَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ وَلِفَاطِمَةَ، رَضِيَ اللَّهُ عَنْهُمَا: «إِذَا أُوْتِمَا إِلَى فِرَاشِكُمَا، أَوْ: إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا - فَكَبَّرَا ثَلَاثًا وَثَلَاثِينَ، وَسَبَّحَا ثَلَاثًا وَثَلَاثِينَ، وَاحْمَدَا ثَلَاثًا وَثَلَاثِينَ» وَفِي رِوَايَةٍ: التَّسْبِيحُ أَرْبَعًا وَثَلَاثِينَ» وَفِي رِوَايَةٍ: «التَّكْبِيرُ أَرْبَعًا وَثَلَاثِينَ» مُتَّفَقٌ عَلَيْهِ .

‘Ali ؓ reported: The Messenger of Allah ﷺ said to me and to

Fatimah ؓ (Ali's wife and the Prophet's daughter), "When you go to bed, recite: Takbir ( Allahu Akbar ) thirty-three times and Tasbih ( Subhan-Allah ) thirty-three times and Tahmid ( Al-hamdu lillah ) thirty-three times."

In Another narration is: The Messenger of Allah ﷺ said, "Recite Tasbih thirty-four times."

In Another narration is: The Messenger of Allah ﷺ said, "Recite Takbir thirty-four times." [ Al-Bukhari and Muslim ]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ، فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ، ثُمَّ يَقُولُ: بِاسْمِكَ رَبِّي وَضَعْتَ جَنْبِي، وَبِكَ أَرْفَعُهُ؛ إِنْ أَمْسَكَتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا، فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ» مَتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "When any of you goes to bed, he should shake off (or dust off) his bedsheet because he does not know what might have fallen on it after he had left it. Then he should recite: 'Bismika Rabbi wada'tu janbi, wa bika arfa'u-hu, in amsakta nafsi farhamha, wa in arsaltaha fahfazha bima tahfazu bihi 'ibadakas-salihin [With Your Name, my Rubb , I place my side (upon the bed) and with Your Grace I will raise it up. If You withhold my soul (cause me to die), have mercy on it but if You let it go (let me live), guard it against which You guarded Your pious slaves].'" [ Al-Bukhari and Muslim ]

## Commentary

These two hadeeths explain what a person should recite before going to bed. The first is the hadeeth of Alee, may Allah be pleased with him, and Faatimah bint Muhammad, may Allah be pleased with



her. Faatimah complained to her father about her experience with the hand mill and she requested a servant from her father. But he ﷺ said, “Shall I know guide the both of you to something better than a servant?” Then he ﷺ directed them to it, which is: if they go to bed, they should recite the *Tasbeeh* (that is, *Subhaanallaah*) thirty-three times, the *Tahmeed* (that is, *Al-Hamdulillaah*) thirty-three times, and the *Takbir* (that is, *Allahu Akbar*) thirty-four times. He ﷺ said; “This is better for both of you than a servant.”

Therefore, it is recommended for one to recite *Tasbeeh* thirty-three times, *Tahmeed* thirty-three times, and *Takbeer* thirty-three or thirty-four times, which makes a total of one hundred, when one lies down to sleep. This is one of the ways that aid a person in fulfilling his needs. Similarly, if he sleeps, he will sleep upon the remembrance of Allah, the Mighty and Sublime.

So also is the hadeeth of Aboo Hurayrah (may Allah be pleased with him). When any of you goes to bed, he should dust off his bedsheet with part of his loin cloth three times. The wisdom behind this, and Allah knows best, is to protect the loin cloth from being soiled by any filth that may be on the bed. He should say, “Bismika Rabbi wada’tu janbi, wa bika arfa’uhu, in amsakta naafsi farhamha, wa in arsaltaha fahfazha bima tahfazu bihi ibadakas-saliheen (With Your Name, my Lord, I place my side upon the bed, and with Your Grace I will raise it up. If You withhold my soul (cause me to die), have mercy on it but if You let it go (let me live), guard it against which You guarded your pious slaves.)” This is because if a person sleeps, Allah, the Most High, takes his soul as He stated:

﴿اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا﴾

“It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep.” [Az-Zumar: 42]

However, the act of taking of the soul during sleep is not like taking it at death, although it is a form of death. Consequently, a person looses his consciousness and he is not aware of his surroundings. That is why Allah the Most High called it death. The most High said:

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ



*“It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again.” [Al-An‘am: 60].*

Therefore, it is required of one to recite this invocation: Bismika Allaahumma ahyaa wa amoot; bismika Rabbee wada’tu janbee wa bika arfa’uhu, in amsakta nafsee fa’rhamhaa wa in arsaltahaa fa’hfadhaa bimaa tahfadh bihee ‘ibaadaka As-Saaliheen” (meaning: In Your Name, my Lord, I place my side upon the bed, and with Your Grace I will raise it up. If You withhold my soul (cause me to die), have mercy on it but if You let it go (let me live), guard it against which You guarded Your pious slaves.)

And Allah alone grants success.

## Hadeeth 1461, 1462, 1463 and 1464

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، أَنَّ رَسُولَ اللَّهِ، ﷺ، كَانَ إِذَا أَخَذَ مَضْجَعَهُ نَفَثَ فِي يَدَيْهِ، وَقَرَأَ بِالْمُعَوِّذَاتِ وَمَسَحَ بِهِمَا جَسَدَهُ. مُتَّفَقٌ عَلَيْهِ .

*‘Aishah ؓ reported: Whenever the Messenger of Allah ﷺ went to bed, he would blow upon his hands recite Al-Mu‘awwidhat ; and pass his hands over his body. [ Al-Bukhari and Muslim ]*

وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ لِي رَسُولُ اللَّهِ، ﷺ: «إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ، وَقُلْ: اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَالْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنْجَا مِنْكَ إِلَّا



إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ، وَنَبِيِّكَ الَّذِي أَرْسَلْتَ، فَإِنْ مِتُّ،  
مِتَّ عَلَى الْفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ مَا تَقُولُ» مُتَّفَقٌ عَلَيْهِ .

Al-Bara' bin 'Azib ؓ reported: The Messenger of Allah ﷺ said, "Whenever you intend to go to bed, perform Wudu' as is done for Salat (prayer); and then lie down on the right side and recite: 'Allahumma aslamtu nafsī ilaika, wa fawwadtu amri ilaika, wal-ja'tu zahri ilaika, raghbatan wa rahbatan ilaika, la malja'a wa la manja minka illa ilaika, amantu bikitabik-alladhi anzalta, wa binabiyyik-alladhi arsalta [O Allah! I have submitted myself to You. I have turned my face to You, entrusted my affairs to You and relied completely on You out of desire for and fear of You (expecting Your reward and fearing Your punishment). There is no resort and no deliverer from (hardships) except You. I affirm my faith in Your Book which You have revealed, and in Your Prophet whom You have sent]. If you die during the night, you will die in the true religion. Let these words be your last words at night." [ Al-Bukhari and Muslim ]

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ:  
«الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا؛ وَكَفَانَا وَأَوَانَا، فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ  
وَلَا مُؤْوِي» رَوَاهُ مُسْلِمٌ .

Anas ؓ reported: Whenever the Prophet ﷺ went to his bed, he would say: " Al-hamdu lillah-illadhi at'amana wa saqana, wa kafana wa awana, fakam mimman la kafiya lahu wa la mu'wiya (Praise is due to Allah Who has fed us, provided us drink, satisfied us and gave us protection. Many are those who have no one to provide for them, or give them shelter)." [ Muslim ]

وَعَنْ حُذَيْفَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، كَانَ إِذَا أَرَادَ أَنْ يَرُقُدَ،  
وَضَعَ يَدَهُ الْيُمْنَى تَحْتَ خَدِّهِ، ثُمَّ يَقُولُ: «اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ

عِبَادَكَ رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

*Hudhaifah ؓ reported: Whenever the Messenger of Allah ﷺ intended to go to sleep, he would place his right hand under his (right) cheek and supplicate: "Allahumma qini 'adhabaka yauma tab'athu 'ibadaka (O Allah! Guard me against Your punishment on the Day when You will resurrect Your slaves)." [ At-Tirmidhi ]*

## Commentary

These are the remaining hadeeths quoted by the author, may Allah shower blessings on him, under the chapter on the Supplication before going to bed. One of them is the hadeeth of Aa'ishah (may Allah be pleased with her) that whenever the Prophet ﷺ goes to bed, he would join his palms together and blow into them. *An-Nafath* entails blowing with light spit. Then, he would recite *Surat Al-Ikhlās*, *Surat Al-Falaq* and *Surat An-Nas* and pass his hands over his body beginning from his head and frontal parts of his body three times.

Therefore, it is important for one to do it when one is about to sleep. He should blow into his two palms and recite *Surat Al-Ikhlās*, *Surat Al-Falaq* and *Surat An-Nas* three times each. He should then rub his head, face, chest, stomach thigh, chin and every part of his body that he is able to rub.

As for the second hadeeth, it is the hadeeth of Al-Bara' bin 'Aazib, may Allah be pleased with him, which has been explained earlier.

The third hadeeth is the hadeeth of Anas bin Malik, may be pleased with him, that whenever the Prophet ﷺ goes to his bed, he would say, "Alhamdulillah ladhi at'amana wa saqana, wa kafana wa awana, fakam mimman la kafiya lahu wa la mu'wiya (All praise is due to Allah, Who fed us and gave us drink and Who is sufficient for us and has sheltered us, for how many have none to suffice them nor shelter them.)" He praises Allah, the Mighty and Sublime, that fed him and gave him drink. If Allah, the Mighty and Sublime, had not facilitate this food and drink for you, you wouldn't have eaten nor drink as stated by



Allah, the Most High:

﴿أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾ أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ﴿٦٤﴾ لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾ إِنَّا لَمَغْرُمُونَ ﴿٦٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٦٧﴾﴾

*“Then tell Me about the seed that you sow in the ground. Is it you that make it grow, or are We Grower? Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). (Saying): ‘We are indeed Mughramun (i.e. ruined or have lost the money without profit, or are punished by the loss of all that we spend for cultivation)! Nay, but we are deprived!’ [Al-Waqi’ah: 63-67].*

Thank Allah who has provided you with food and drink: Alhamdulillah alladhee at’amanaa wasaqaanaa wa kafaanaa wa aawaanaa (meaning: All praise is due to Allah, Who fed us and provided us drink and Who is sufficient for us and has sheltered us.) *Kafaanaa* means that He made our affairs easy for us and sufficed us of provisions; *wa aawaanaa* means He gave us shelter to retire to because how many are those without one to suffice them or shelter them. It is important that you recite this invocation whenever you go to bed.

Also included is the hadeeth of Hudhayfah and Hafsah, may Allah be pleased with both of them, that when the Prophet ﷺ lies down he would place his right hand under his right cheek. Thereafter, he would supplicate: Allaahumma qnee adhaabaka yaoma tab’athu ‘ibaadaka (meaning: O Allah, save me from Your torment on the Day on which You will raise up Your servants.)

It is important that one memorizes these words of remembrance of Allah reported from the Prophet ﷺ, and recite them just as the Prophet ﷺ used to recite them.

And Allah alone grants success.

Volume five ends here – from the Help of Allah, the most High and His granting success – and the sixth volume which commences with the Book of Supplications will follow – Allah willing.